THE PICTVRE

of Christ.

THE WONDER OF Meditation, the Earnest of *Eternitie, the Touchstone* of Faith:

Or,

A Counterbuffe to despaire.

Gathered from the great fountaine, and store-house of liuing waters, the most ancient, sacred, holy, authenticall, selfe-assuring, and canonicall scriptures, of the old and new Testament.

Qui Creauit, Resuscitabit.

Come vnto me, all yee that are weary and laden, & I will ease you. Mat. 11. 28.

For the promise is made vnto you, and to your children, and to all that are a far off, euen to as many as the Lord our God shall call. Act. 2. 39.

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TO THE RIGHT Honourable, Noble, *and no leſſe vertuous Lady* MARY STEVART *Countesse of* Mar.

Madame,

STRAYING I know not by what chance, in the moſt pleaſant and delectable of all gardens (whoſe continuall ſpring and ſweet ſmelling flowers, nei-

ther the extreamitie of Summer, nor colde of Winter, can any whit annoy: the ſweet flowers and ſimples whereof, (remaining ſtill the ſame) comfort all commers, applyers, gatherers, diſtilling vertue to all, yet looſing nothing of their former admirable excellencie, ſtill giuing, yet rich as before: often pul-

pulled, yet nothing miſsing) I happened heere and there on diuerſe ſorts, whoſe ſeuerall exceeding ſweetneſſe, forced mee to binde them togither. So that the more I gathered, the greater my deſire was: vntill at laſt, hauing gathered & bound togither this pleaſant Noſegay (the ſurpaſsing ſweetneſſe

whereof ouer-cloying me) I was glad to get mee gone, not staying for any moe. Which I offer vnto your Ladyship: not that it can any way ballance your Ladiships vndeserued curtesies long since bestowed: but onely as a poore token of my loue, and hatred to all abhorred ingratitude. Wishing that it may al-

alwaies ſmel ſweet vn-
to your Ladyſhippe,
chiefly againe and a-
gaine, redoubling the
ſuper-aboundant vi-
gor and efficacie ther-
of by the ſecret work-
ing and inſtigation of
your Ieſus immortall
Spirit, in the houre of
diſſolution: that ther-
by reſting moſt aſſured
whom you haue ſer-
ued, you may ioyfully
leaue

leaue this poore pilgrimage and vaile of misery, for that eternall, new, glorious, cælestiall Ieruſalem, the felicity whereof, cannot be knowne, vntill poſſeſſed.

Your Ladiſhips, in all humble dutie long ſince bound,

I. H.

To the Reader.

BEcause, gentle Reader the confirmation of things inuisible, whereupon the eternitie of life or death dependeth, can neuer bee too recent in memorie; things surpassing reason being so subiect to oblivion. And that the soule of it selfe is so insatiable, neuer upon earth hauing found any such contentment; but it still aspyred to some what higher and more excellent; yea, euen then when it hath that, which it so earnestly but now desired, in full possession, becommeth weary of that: with Alexander when it hath all which earth can afford, wishing for moe worlds. Thus farre the Heathen. But the

Soule, that is troubled with the greatnesse of sinne; that goeth crookedly, whose eyes faile (as Baruch speaketh) findeth this to be most true, when in the midst of all tentations, tribulations, crosses, and all other calamities whatsoeuer incident in this life, or raised by the Prince of darknesse; it onely hath recourse to things surpassing reason: there it stayeth: there it hopeth: there it beleeueth: and there onely it findeth rest; but chiefly, in the free promises of the inuisible-visible God of all glory. This confirming promise, reposing vpon things inuisible, to the Christian soule is a salue against all sores: no earthly thing can content it, vntill it rest vpon this promise, opposing it as a buckler against all miseries whatsoeuer. This doth the Prophet

David, the true patterne of Christianity, in his booke of Psalmes wonderfully expresseth: but chiefly in that hundred and nineteenth, where he at length declareth, that all his confidence did only relye vpon the promise: Sometimes, in these words, Remember the promise made vnto thy seruant, wherein thou hast caused me to trust. It is my comfort in my trouble: for, thy promise hath quickned me. Sometimes againe, Mine eyes faile for thy promise, saying, when wilt thou comfort me? And a little after, How sweete are thy promises vnto my mouth! yea, more then hony vnto my mouth. In another place he saith, I have hidden thy promise in my heart, that I might not sinne against thee. How often in that Psalme doth he challenge the Lord of his promise in generall?

as it were, forcing the kingdo
in these words (according to th
promise.) And Iob speaking of h
obedience to the commandement
saith, that he esteemed these wor
more then his appointed food. A
which, shew the vnexpressible
power, and surpassing sweetnes
of the promise to a troubled soule
when faith hath once apprehen
ded the truth of the promise.
Many are the examples, and reason
to relate, how euen parcels of the
promises haue exceedingly com
forted the children of God. The
Scriptures are full of such places,
where the height of consolation, is
plainely in the free promises
of God in Christ: In whom (as the
Apostle speaketh) all the promises
of God are yea and Amen. And be-
cause it is not giuen to euery one
so search, nor in searching to find,

nor in finding to apply, nor applying, to apply aright, without a harmonie. Therefore haue I (by the grace of God) as thou seest, gathered togither a heape of the chiefest promises: that when the soule in extreame anguish is readie to cry out (as it is in the Prophet Isaiah) who amongs vs shall dwell with euerlasting burnings? and with Iob, that changes and armies of sorrows are against her, her eye casting out water, because the comforter that should refresh her soule is farre from her (as the Prophet in the Lamentations speaketh) the Lord for the time seeming couered with a clowde, and Sathan for his part hauing hid all the gratious and sweet promises of mercy, representing nothing vnto the sight, meditation, memorie, but horror, curses and woe, and

the cruell reuenge, of a terrible thundring God, armed in the seuerity of his iustice, to throw it downe into the pit of hell with the diuell and his Angels for euer. She may also therein presently behold, that same God, which thundred in Sinai, clothed with flesh, reconciled to vs, and his vnspeakable wrath appeased in his Sonne, who is the end and fulfilling of the law for righteousnesse to euery one that beleeueth; Finding also sufficiently therein, if the diuell assaile thee by Scripture (following in this our Sauiour Christ) to dash the lye with Scripture in his teeth againe. Which I offer vnto thy milde censure; not that therein thou shalt finde any perfect order or collection of the heads gathered (for who can iudge or boe should aright of such a bottomlesse, boundlesse, neuer-founded depth?)

much

much lesse I, the vnworthiest of all): But onely as a morsell of some dainty dish, the sweetnesse whereof may stir vp & allure thy appetite (if it be not already) to drinke at will of the great fountaine it self. But chiefly I intreat thee (who hast not onely this, but a great deale more in thy memory, euen ye whole frame it selfe, and canst bring it forth hand in hand, in well ordered squadrons and battel array, as time & opportunity fitteth; either to confound the proud, or raise vp the humble; to beat down sinne, banish tentations, or any other thing that shall oppose it self against this mighty word) to whom the Lord reuealeth his secrets; whose lips should & do preserue knowledge, to whom the spirit of prophecying is subiect; why (by thy heauen-aspyring meditations, and then

Spirit-assisting power) canst, and were, Metamorphose the hearers, the hearers, sometimes, bribing Fœlix, *or prophane* Agrippa *(much more a true Israelite) to tremble and cry out, thou almost perswadest me to be a Christian, to leave my sinnes, &c.] to looke here-upon with a gentle aspect: and (although thou thy selfe with thy Eagles winge, soarest above high mountaines) not to disdeigne him, who farre off, looketh after thy flight in the low valleys: wishing to follow thee; but that fearing* Icarus *reward, hee durst not presume with waxen wings.*

But to draw neerer the marke (because the promise shall auaile nothing, without assurance of the verity of the things promised) thou

thus but first of all, a view of the perfection of the said word, by the word it selfe; the most assured testimony that may be. For, vnlesse an internall reuerence of this word (procured by it owne maiestie, and secret operation of the holy Ghost) assure thee of the excellencie and verity thereof (causing thee to cast aside all humane inuentions and reasons; onely beleeuing, and not carping, why, not wherefore this nor that) in vaine shall all other helpes and proofes bee. And therefore the Prophet Dauid, in meditation thereof, had such delight therein; that hee confesseth that it was a Lanthorn to his feet, and a light to his path: that it was most pure; the righteousnesse thereof euerlasting; the beginning and entrance thereunto, truth and vnderstanding.

In

In another place, that it was as siluer tried in a furnace of earth sixefold: being perfect, conuerting the soule, giuing wisdom vnto the simple, reioycing the heart, giuing light vnto the eies. And surely it is no meane assurance vnto vs of the vndoubted verity thereof, that albeit it beat downe our damnable lusts & affections (being so contrary in all things to our vile & corrupt nature) yet notwithstanding, we reuerence & imbrace it, as vndoubted Oracles: because a certain venerable maiesty shining therin, doth with such attractiue power, hale and draw the heart & affections vnto it, beyond all other writs: kindling therein so vnspeakable, assuring, that such strange effects as it worketh, could not proceed, but from the spirit of God. Therefore it is our part in all calamities and miseries to rest vpon this word; since the inspirer & author

thereof is eternall, and the begining and antiquity therof before all writs: and the rather if we shall a little neerer consider that well-ordred harmony of the two Testaments: how in the Old, the Law & Prophets do all point at the Messias to come; all their types, figures, offrings & sacrifices, being to end with his comming; all their them perfection, consisting in his perfect oblation, sacrifice, & free offering to come. Againe, how in the New, the Messias being come, requiteth their hopes, fulfilleth all their prophecies, pointeth back again at the auncient required, citing the law & Prophets for confirmation of his doctrine, establishing the law Morall, taking away the curses therof, abrogating what was needfull of the Ceremoniall: Lastly, to make all sure, giuing, as behoued, his life for his sheepe; crying

upon

upon the crosse that all was fin-
ished, and returning, whence (as
Luther speaketh) he as God never
was absent. This word hee him-
selfe commanded vs to search
therein to finde eternall life. Mo-
ses calleth it our life; and the
Apostle Paul, the power of God
vnto saluation; in another place
telling, that it is able to make the
man of God absolute and wise vn-
to saluation. What should I say of
it? It is all in him, who is all
in all.

But heere, the monster of men,
the all-abhorred Atheist (either
that hee may with the more liber-
tie cloake his knauery, or that hee
will not forbeare but what by rea-
son is demonstrated) of set purpose
opposing himselfe against all that
is of God, standeth vp with open
mouth, denying all at the first
passe,

push, making a iest of this most holy word, and all the Miracles therein; dreaming of (I know not what) absurdities. The Creation hee cannot abide, because it must presently lead him to the Creator. But, if there be any so impudently wicked in this our miserable Age, let vs grant it for a while, (which yet were abhominable blasphemie to maintaine) that the heauens and all the inuironing regions of the ayre were from euerlasting, (shewing notwithstanding the contrary, by their continuall motions leading vs to the first vnmooued mooner): yet would I onely know of them, from whence this little world, Man, did spring, if hee had no creation? setting aside all other vnreasonable creatures; one man leadeth vs to another, vntill by degrees wee come

back

back to the first: and here I ask where hee had his beginning? for from eternitie he was not: which his miserable and perishing nature so subiect to changes, well sheweth: but chiefly his dissolution, eternity and change, like light and darknesse beeing so directly contrary. It were most absurd to thinke, that the woman and he did spring like a leafe, amber arbe, or a stalke of corne out of the earth: for then why might not the earth still haue produced such fruite? what needed then this change in begetting one of another? Neither dare he (for his excuse) confesse a fall, whereof alteration, misery and change might haue ensued, and so the course of nature to bee changed: vnlesse hee bee also forced to confesse One, from whom they had fallen. Then must we of necessitie,

finde

finde for Man a Creator (since he had a beginning, and a time wherein he was not) who (as the Spirit of God by Moses affirmeth, and all the Christian world euer since beleeued, yea and Heathen also) onely was God. Now, that omnipotent Power, who (with such wonder) of a peice of earth, to his owne holy image created him, was euen as able to create all other things before him, for him. But since wee are none of these miscreants, let vs leaue these men (what soeuer in their disputations, life, or sayings they maintaine) with Caligula to hide themselues at a crack of thunder; resting assuredly vpon these scriptures: assuring our selues, that the vnsearchable Depth, Soule-quieting power, great Antiquity, Maiesty, Purity, perfit Harmony, Sweet Simplicity, admirable Excellency, rich Poueрty, graue

graue Modestie, most holy Beau-
tie, and heart-inflaming seruen-
of them, are sufficient proofes a-
gainst all Principalities and Pow-
ers opposite, of their absolute per-
fection.

Heere I would willingly have
passed to the next; but that the
mysterie of iniquity, the purple
whore, the mother of abhominati-
ons, the triple-crowned man of
sinne (who under colour of the
seruant of the seruants of God
exalteth himself as King of Kings
and Lord of Lords) came in with
his worme-eaten and dung-hill
Traditions; which hee maketh
equall vnto this word, in all pla-
ces where his word may passe for a
law, or where men will beleeue
that black is white, if he will haue
it so; wresting these Scriptures
to whatsoeuer crooked sense hee

and

and his Parasites pleaseth; like unto a piece of wane making it receiue any impression; sealing it vp in an vnknowne tonge from the vulgar, forbidding it vnto them on paine of damnation (as though they had no soules to saue) not without great policie of the deuil their grand Captaine; that the poore soules (being ignorant of this heauenly food, and onely Truth) might the better receiue, as Oracles, whatsoeuer tyes should thence-forth proceed from their blasphemous mouthes: contrary to the expresse command of our Sauiour Christ; who commandeth vs to search the Scriptures. Neither is it lawfull to say, that our Sauiour spake onely to the learned Rabbies, but also to the poore people, to all, making no exception of persons; vnlesse also

they dare affirme, that hee came
onely for the redemption and sal-
uation of such. Who but mad-men
durst impute imperfection to this
word? since the Apostle to Timo-
thie, commendeth it to be able to
make the man of God absolute and
perfect unto all good workes. Yet
no marueile hee and his Boals-
mites dare not abide the open
touch of this word, closing it up
in a strange toung, in this, shew-
ing them-selues truly to be false
coine; not daring to abide the
cleare shining of that light, whose
brightnesse freed from the clouds
of darknesse, (whereby their fals-
hood it was long detained) hath so
shamed this age past, and yet doth
their kingdome of darkenesse.
No marueile I say, for in it they
beare no rules given for the sub-
uersion of states, stirring up of
rebel-

rebellions, killing and poysoning of Princes: discharging of subiects from their lawfull obedience to their Princes and Gouernours: massacring of thousands, men, women, and children, to appease their owne vnappeasable furie: to foundation of their wicked carnales Cardinales, abhominable and idolatrous Masse, their world of prophane ceremonies: and lastly (for what yeares could reckon it?) of the sanctitie of Sathans last thunder-bolts, the Locusts of the bottomlesse pitte, sent post from Belzebub, for the vnder-propping of his now-falling kingdome.

I meane the Iebusites, & Iesuits: (Iesuites I should haue said) who beeing a vermine but now (to speake truely in respect of antiquitie) creept vppe: the more

Non cum Iesuitis, sed quibus cum Iesuitis.

more to deceiue the world tooke vnto them the name of Iesus, that like wolues in this lambes skinne, they might the better deuoure the flocks: since which time they haue so multiplied Proteus like transforming themselues into innumerable shapes: that like the Frogges and Grashoppers of Egypt, they are a plague vnto all kingdomes where they remaine; not onely to the grounds (the best whereof by their good will they ioyne to their Colledges) but also to soules and bodies, with the breath of their venemous doctrine, which they euery where (vnder couloure of fained holinesse and long prayers, (as our Sauiour speaketh of other brethren the Scribes and Pharisees) deuouring all Lords, Knights, Ladies and widdowes houses, who once giue

eare

eare to their inchanting Syren songs. Like vnto their father the diuell, if they can but get in one foote, will shortly bring also their body: (there-after ruling the roast, as the Prouerbe speaketh) But let them and their Bellum arma minans *(famous like* Erostratus *for impiety) the diuell, and all, doe what they can: this word which already hath made such a breach in Babels falling towers, shall ere long finish that which it hath so happely begun.*

Bella sonat, sonat arma, minas sonat: omnia martis.

What should I say more of this barbarous, vncomfortable religion? our Sauiour Christ hath left vs a true note to know it, and them in it: (that hee that speaketh of himselfe seeketh his owne glory.) What I pray you hath the Church of Rome and all the Hierarchie thereof beene doing these

hundreds of yeares past, but seeking their owne glory? incurring that fearefull woe of the Prophet Ezekiell, *to these shepheards which neglect their flockes, feeding themselues with the woolle and the fatte: killing those who are fed. And in* Mathew *(to know them by their fruites) where hee affirmeth, that a good tree (as they pretend to bee) cannot bring forth euill fruite. If wee shall examine some of their supererogating fruits (to leaue Antiquitie, and haue recourse to bleeding memorie)* Bartolomeus flet, quia Gallicus occubat Atlas: *leauing also* Saint Bartholomews *bloodie massacre (*quia animus meminisse horret, &c.*) we may behold two royall* Henries *wallowing in their dearest bloud: (would God all succeading* Henries *would learne*

The numerall letters make the year 1572. the yeare of the massacre.

learne to tame, and not trust, such wild beasts) the first killed by a Iacobine nouice, the seconds tragedie, most cruelly begunne by a Iesuite, who strooke him in the teeth (a bloodie presage of what ensued) and (who doubteth) finished by their close polstick knauerie. But I had almost forgotten that horrible (yet silence shall best expresse it) Powder-treason: who can excuse them in this? since their Prouinciall Garnet, old in wickednesse, was cheefe Confessor to this damnable action. Whose excuse was, that it was reueiled to him, vnder the sacred seale of confession; therefore not daring to disclose it.

What monster could hee bee, which made such a lawe so directly against the whole booke of God? was it not lawfull in such

a caſe to reueale? ſhould ſo much miſchiefe haue beene committed that good might haue enſued? that might Lots daughters inceſt with their father, and the like bee excuſed. But his Maieſtie in his Apologie cleareth this controuerſie, where hee prooueth that Garnet heard of it walking with another Ieſuite, and what manner of faſned confeſſion ſuch a walking one could bee, thoſe who are accuſtomed to crouchings and kneelings to their Confeſſors at the like times well know. Yet why? It may be all was intended of meere loue, becauſe our hereticall religion (as they terme it) could not haue brought vs vnto heauen: out of their charitable affection, chiefly to his ſacred Maieſtie, Queene, & royall progenie, Biſhops, Nobles, Barons, Iudges, and whole body of ſtate:

ſtate: working a worke of ſupererogation, like vnto Eliah, *to haue ſent them all vp for the more celeritie, like a whirle-winde, in chaires and ſeates conducted by fire vnto the clowds, for the more ſtate, wearing a crowne, and in Robes. Belike to ſhew vnto God that royall magnificence; doubting leaſt his all-ſeeing eye, which ſo long had ſpared them in the powder-mine, had now become dimne, not able other-wayes to beholde them.*

If theſe bee of the ſupererogating workes of their perfection, ſuch as they eſteeme their Ieſuites and Ieſuited ones to be, for which their powder-martyrs and traytors are ſo extolled, who notwithſtanding haue all ſuffered, for high treaſon, contempt and breach of the lawes, let them all ſo periſh-

For

For it is no great thing (as the Apostle speaketh) since Sathan him-selfe is transformed into an Angell of light: though his ministers transforme them selues, as though they were the Ministers of righteousnesse; neither tree nor fruite beeing good. Euery tree therefore (as our Saviour speaketh) that bringeth not forth good fruite, is hewen downe and cast into the fire. Cursed be that tree, and let neuer fruite grow vpon it, which barren of good fruite, hath so long deceaued the world with a faire shew of leaues onely, and let all true hearted subiects for euer beware of such a Iewish, Heathnish, Turkish, Hypocritish, Dionisish, kill-King Religion.

As for the Prophecies of Christ, *begun presently after the fall, continued to* Abraham: *that of* Iaakob,

Iaakob, Moſes, Balaam, *and all the Prophets : how fully all were fulfilled is apparently in the Euangeliſts to be ſeene. Let the wandering, deſolate, runnagat, miſbeleeuing Iew, ſay what hee will : as the Papiſts in vaine dreame of another Antichriſt, ſo in vaine doe they looke for another* Meſſias; *their true, hauing come as it was propheeied, iuſt when the Scepter (according to* Iaakobs *Prophecie) was departed from* Iudah : Herod *a ſtranger, by the Romanes, hauing obtained the kingdome, ordaining what high Prieſts hee pleaſed, the abhomination of deſolation, propheeied by* Daniel, *then beginning to worke.*

But one of the chiefe cauſes of this their error was, that they looked for a temporall glorious King;

and

and not for one so poore in shew, found in a cratch, entring Ierusalem vpon an Asse, not hauing wherin to hide his head, his kingdom, as they supposed, not being of this world. And if we consider, how his death & their blindnesse was by the Prophets fore-prophecied, by whom it was to bee acted, that for our saluation, redemption, and eternall glorification, it must (as it was prophecied) bee finished, euen by the inhabitants of Ierusalem and their rulers; and the curse and vtter desolation vpon people and country euer since inflicted: wee shall no wayes doubt thereof: For to vs their affliction and wandering is a most assured testimonie, that the brasen gates of death are broken a sunder: and a sure path-way for euer opened vnto the fountaine of grace. And

be-

because our faith can neuer be too strong in this our pilgrimage, which is assaulted with so many doubtings: leauing Scripture, if wee will but cast our eyes vpon histories of all sorts, it shall be no little ease: beholding the Prophecies of Sybils, *hundreds of yeares before the incarnation of* Christ: *cited by* Augustine *out of* Lactantius, *so venerable amongst the Romanes, defended by great* Constantine: *as* Eusebius *reporteth. How she prophecied briefly of all that happened vnto him: of his comming, life, actes, abusings, death, resurrection, second comming. How at that time all Oracles did cease, giuing place to the greater. How* Iosephus *speaking of him, doubteth if it was lawfull to call him a man: saying further, (not that they said hee*

appeared)

appeared alone vnto them the third day, according as the diuine Prophets had fore-told. How Augustus visiting Apollos Oracle when he grew aged (as Nicephorus reporteth) could receiue no answer but with doubled Heautombes. The Oracle at last answering, that an Hebrew child (ruling ouer the blessed Gods) commanded him to leaue that place, departing to his infernall region. Wherevpon returning to Rome, hee builded an Altar in the Capitoll, with this inscription of PRIMOGENITO Dei, the Altar of the first begotten Son of God. How Plinie also reporteth of Christs starre which the wisemen saw, vnder the name of a Comet, worshipped in Rome by Augustus, for that good which, as hee thought, it pretended vnto him: the Pagan concluding

as Caiphas did, though in another sort: that if we will confesse the truth, it was a good, happy, & helthfull presage vnto the whole world. How Appolophanes the Sophist, as it is reported, being with Dionysius at the time of this wonderfull darknesse and Eclipse of the Sun, contrary to the course of nature, in Heliopolis a towne of Ægypt: burst forth in these words, (O good Dionysius, these are the alterations of heauenly things) as also that of Dionysius himselfe, when that great earth-quake and darknesse was, at the passion of our blessed Sauiour, (the vnknowne God, in fleshly shape suffereth; for whose cause the vniuersall world is darkned & shaken) what should I speake of Tiberius wonderfull proposition to the Senate, vpon Pilates letter? euen to receiue

Christ

Quia, vetus erat decretum, ne qui Deus ab Imperatore consecraretur, nisi a Senatu probaretur.

Christ for a God: who, notwithstanding their denial, gave free passage to the Name of Iesus. Eusebius and Nicephorus in their Ecclesiasticall stories relate it were tedious to search, or reckon up all, which might serve for this purpose, onely let it suffice thee, that since God himself, the holy word, heaven and earth, Angels and men, divers Arbitrators, the consent of so many hundred yeares, have all confessed that thy blessed Saviour did once come to take away the sinnes of many (as the Apostle speaketh) as assuredly to looke for him the second time without sinne unto salvation.

Durst I now but admonish thee to touch his Eternall God-head, surely herein silence were best Orator, in so unsearchable a mistery

To

Yet since the disciples of that ancient-condemned foe Arrius, by so many generall Councels, holy Fathers, and graue Bishops: dareth yet now and then, spew out some dregs of their ancient venome, heere and there in corners. It shall not be amisse, by his grace and thy patience, as I thinke, to brandish once againe about their heads, that sword, which long since did after a great skirmish, so ouerthrow, shame, wound, and put them to silence. How copious the Scriptures euery where are, to set out, extoll, and maintaine this eternall God-head, is well knowne to euery indifferent reader: this word, this Angell of the New Testament, shining so brightly in the Old. At first Creating, discoursing and appearing to the Fathers, working such wonders and

miracles. For what elſe could doe it, but his eternall wiſdome counſelling, and his mighty word effecting? and when could euer this wiſdome and word haue beginning? which of neceſſitie, from all eternity had reſidence in the boſome of the Father. How in ſo many places thereof, that name of Lord, of God, which is ſpoken of the Father: is alſo ſometimes meant, and vnderſtood of God the Sonne. Dauid calleth him Lord, the Lord ſaid to my Lord, &c. the Prophet Iſaiah, *calleth him Wonderfull, Counſeller, The mighty God, the euerlaſting Father, the Prince of peace. And* Ieremiah, *Iehouah our righteouſneſſe: then which what more can bee ſaid? The Prophet* Micah *alſo gineth him a begining, but he immediatly addeth, that that beginning was fro euerlaſting.*

I omit how often through the Prophets there is mention made, chiefly in that of Isaiah; *of* Iehouah *thy Redeemer, thy Sauiour, yea sometimes, Sauiour and Redeemer: which two names, properly and only belong to God the Sonne. For although God the Father, as the fountaine of the Deitie, may after a sort bee said to redeeme and saue: because of the eternitie of his loue, first consulting with his eternall wisdome and word, for our redemption and salvation to be clothed with flesh, and after sending of it. Yet was there no action of performance, but in the person of the Sonne: properly therfore no redemption.* Iohn *saith, that that word was God, and that all things were made by it: and that without it, was made nothing that was made.*

where now (O wretched Arrian!*) canſt thou find a beginning of the eſſence of this* Ieſus? *vnleſſe thou alſo derogate from the eternitie of the Father. Take away this* Ieſus *eternitie, and thou ſhalt neuer ſee the Father. What power could create this admirable All; but eternall? what horrible blaſphemie were it in thee, to thinke that God created God? returning againe to Paganiſme, and pluralitie of Gods. Which thou muſt needs doe, if thou deny either the Vnity or Eternity of the Sonne with the Father. This* Iehouah *in the forty fourth of* Iſaiah *ſaith, that hee is the firſt and the laſt, and without him there is no God. Yet I hope, hee doth not there exclude the God-head of the Sonne: who ſo often in the Apocalips aſſumeth vnto himſelf to be* Alpha

and

and Omega, *the first and the last: (for we must alwayes beware that one Scripture confound not another, so smelling of imperfection and lying.) The like might be said of many moe. Know vile wretch, that their vnseparable vnity can suffer no maner of deuision: without confusion of the Dietie. This* Iesus *saith, That whatsoeuer the Father doth, that doth hee also. And in other places of the said Chapter; That the Father raiseth the dead, and quickeneth them: also, That the Sonne quickneth whom hee will. That all iudgment is committed to the Sonne, that all men should honour the Sonne, as they honour the Father? How commeth it now O* Arrian! *that* Iehouah, *which in the forty two of* Isaiah *saith; That he will not giue his glory to another, and is*

euery where ſo iealious of his honour: is now become a ſharer with another, falſe of his word, if thy opinion ſhould paſſe for current? doth hee not heere ſtill gather all the honour and glory vnto himſelfe, in honouring his Sonne? Yes verily, for Chriſt himſelfe ſaith, Vnleſſe hee be honoured with the ſame honour, the Father hath no honour: and in honouring him, we alſo honour the Father. Saying further, that hee that ſeeth him, ſeeth him that ſent him. And to Philip, that hee that hath ſeene him, hath alſo ſeene the Father. And a little after, That he was in the Father, and the Father in him: which he confirmeth in that prayer a little before his paſſion, vnto his Father. Where, with Caluin we muſt remember, that ſo oft as hee in the perſon of the Me-

Mediator ſpeaketh to the Father, vnder the Name of God, is comprehended alſo the Godhead which was his.

Further the Apoſtle Paul *ſaith, that being in the forme of God, he thought it no robbery to be equall with God. That he is the image of the inuiſible God, who Created all things, beeing before all things, all things conſiſting in him: all the treaſures of wiſdome and knowledge being hid in him: the fulneſſe of the God-head bodily dwelling in him, calling him further, Prince onely, King of Kings, Lord of Lords. In another place adding, That hee created the worlds, vpholding all things by his mighty word. And in the Reuelation, Hee that ſaith I am* Alpha *and* Omega, *ſayeth alſo that hee was dead, (ſpeaking*

of his humane body) but now is aline for euermore. Wonder thou brain-sick Arrian, or whatsoeuer thou art, that dareſt impugne this glorious eternall deitie? neither on paine of thy damnation aduenture to ſearch the cauſes of ſo high a miſtery: perhaps thou wilt not beleeue, becauſe thy reaſon cannot find it out: but I tell thee vnleſſe thou ſubiect thy reaſon to Faith, thy reaſon ſhall lead thee to hell. Knoweſt thou not, that wee by our owne knowledge are beaſts? all the imaginations of our hearts being euill continually: all of vs gone out of the way, drinking iniquitie like water; our righteouſneſſe as filthy clowtes, our iniquities like the winde hauing taken vs away. Our yeares as a thought, our life like the winde, our dayes ſwifter then a poſt, of ſhort continuance,

vani-

vanishing as a shadow, all of vs heers: in our best estate altogether vanity, and what more miserable? Our miserable weakenesse beeing thus, how darest thou impugne the truth of God? or curiously search out the secrets of so high a misterie? but if thou wilt needs bee curious, begin at his creatures, beholding what the Lord saith vnto Iob, when hee made him to confesse his misery euen in searching of those: let be the vnsearchable misterie of the Trinity; Lay thy hand with him then vpon thy mouth, resoluing, that though thou hast spoken blasphemie, thou wilt speake so no more: repenting in dust and ashes, and with the Prophet Dauid confessing, that thou art fearfully and wonderfully made, and that his knowledge is too wonderfull for thee. Thou indeed

deed alleadgeſt Scripture, ſo di
the diuell to our Sauiour Chriſt,
all to one end, to diminiſh his gl
rie. But thou dareſt not abide to b
tried by a harmonie, to let Scrip
ture bee expounded by Scripture:
but flieſt to ſome odde corners, lik
vnto the Papiſts, and all other th
like Heretikes, who to ſaue thei
reputation in ſhew to the world,
haue recourſe to ſome pieces o
patched Apocrypha, or other pl
ces of ſlented Scripture to thei
falſe gloſe. But if thou wereſt no
mad, thou mighteſt heare tha
ſame voice which pronounced, th
Father is greater then I (meanin
as he was man) telling thee alſo,
that the Father and he are one, a
he was God. If the one be true, ſha
not the other be as true? where he
ſetteth, as Caluin ſaith, the Fa
ther in the higher degree; inſ

much

much as the glorious perfection of brightneſſe that appeareth in heauen, differeth from that meaſure of glory, which was ſeene in him, clothed with fleſh. And that it was expedient thus to be, he declareth in another place, where citing Iræneus, he ſaith: That the Father which is vnmeaſurable, is in his Sonne meaſured: becauſe he hath applied himſelfe to the meaſure of our capacity, leaſt he ſhould drown our mindes with the vnmeaſurableneſſe of his glory. To which agreeth that ſaying of the Apoſtle to Timothy, *that he is that myſtery of godlineſſe, God manifeſted in the fleſh, iuſtified in the ſpirit, ſeen of Angels, preached vnto the Gentiles, beleeued on in the world, and receiued vp in glory. But if vaine wretch, thou wilt maintaine thy opinions againſt ſ brightnes of ſo*

many

many testimonies; know, that when this Iesus with all his holy Angels shall appeare in the clowds, in flaming fire and vengeance to all such as thou art: he shall bring with him a Scepter of yron to crush thee in pieces: when the mountaines at thy intreatie shall not couer thee from his presence. Since in thy life-time, thou wilfully opposed thy selfe against such a clowde of witnesses, of the word it selfe, so many learned diuines of all ages: who all haue agreed (that euer spake truly). That he is coeternall, coessentiall, coequall with the Father: of one selfe-same euerlasting-eternall-substance, continuance, being, state, condition, and degree: in nothing differing, but by way of relation.

What should I speake of the tempest-calmer, ease of sorrow,

nurse

nurse of ioy, delight of the soule, heauen-forcing prayer? who did euer yet sound aright, the depth of this bottomlesse Ocean? who euer yet knew perfectly the windings, turnings, ebbings and flowings, heats and colds, mournings and ioyes, accompanying it at once, or by turnes, as the motions of diuers passions enforceth? all which, as euer by any (Christ excepted) are by the Prophet Dauid at large expressed in the booke of Psalmes. Some-times in his owne person, some-times in that of the Church. Sometimes mourning, confessing, requesting, in anguish demanding: exhorting, comforting, and assuredly triumphing. Yea some-times when he appeareth to be altogether lost, and vtterly voyde of consolation: as it were from the pit of dispaire, and gates of hell,

(so

(so lowe doth the Lord oft-time bring his owne) rising to a full assurance of mercy.

Certainely this Princely Prophet in his booke of Psalmes sheweth a most perfect pattern of prayer, (remembring still the former exception) and of a Christian praying. For if wee looke for Humility, who more humble then he? I am a worme and not a man, shame of men, and the contempt of the people. If of Patience, who more patient then he? exhorting so to patience. If of Fearing, trusting in the Lord with assured confidence, what heapes of places are there to this purpose? If of praying, what infinit (as it were) well-framed petitions. If of a forsaken Christian, seeming neere the brinkes of dispaire: who neerer then hee? If againe, of one hauing

ning, and hoping to ouer-come all these sorrowes: who more glorieuslie triumphing then heer of all which thy owne meditation shall more aboundantly satisfie thee; where thou shalt see, how alwayes hee hath recourse to the promise: thereby shewing, that there can be no well grounded prayer, but on the word applyed, nor no assurance therein, but what it hath from the free promise of mercy in Christ. which promise, heeing rightly and in due time applyed worketh wonders, forcing that kingdome, which of it owne accord suffereth violence: arming thee further to assaile it, neuer returning without mercy, or assurance thereof. To bee short, fearing I haue alreadie passed, and shall passe the bounds of an Epistle: so the grauitie, height,

and

and abundance of the matter in hand intangled me: the waues of this bottomlesse Ocean, in which I know not how vnawares I lan-ched: in tossing mee too and fro heere and there, that as yet I could not get any sight of land: in consideration whereof, yet a little while I intreate thy patience: calling to thy remembrance onely one instance (which shall serue for all the rest) of that man of God Moses. who, when the people had grieuously transgressed, causing to bee made, and worshipping a golden Calfe in his absence with God in the mount: after that the Lord had told him of his, to Moses seeming intention, (for the misconstruing of the second causes, proceedeth certainly of our ignorance in the first) How doth he insinuate the memory of the promise? what

strong

ſtrong arguments doth hee vſe to moone the Lord to mercy? Sometimes of inconſtancie, crueltie, in deſtroying thoſe, whoſe conuoy out of a ſtrange land, he had ſo graced with wonders and miracles. Of his enſuing reputation and impotencie in the mouthes of the Ægyptians. Next of his othe and promiſe made to Abraham, Iſaack, *and* Iaakob: *and in them to all true beleeuers. And laſtly to make all ſure, after the Lord had granted his requeſt, ſeconding it with a thing impoſſible, by reaſon of the Lords eternitie of election and loue: If hee would not, to race him out of the booke of life.*

If euer any, did not Moſes *here force this kingdome? how could hee chooſe but finde mercy? Neither did the Lord heere change his minde indeed: but of his infi-*

nite mercy applying him-selfe to our capacitie, speaking after the manner of men: (for how could we haue beene able otherwayes to vnderstand so high misteries in the language of that heauenly Canaan? as in other places is attributed vnto him parts of a bodie: whom notwithstanding our Sauiour Christ in the fourth of Iohn, affirmeth to bee a spirit: therefore to be worshipped in Spirit and Truth. (It being a changing onely, of a threatning in mercy: and that in great equitie, after so strong a batterie,) as is before shewed. Because as Diuines agree, in euery threatning or promise of life or death: there is alwayes some secret condition annexed, either reueiled or vnderstood: vpon the vse or abuse whereof, life or death dependeth. It was certainly in this,

this, for if the Lord had beene minded then, as at other times to deſtroy: when thouſands, and hundreds of thouſands periſhed in his wrath, nothing could haue ſtaied their deſtruction. Which the Lord at firſt expreſſeth vnto Moſes, *whom, before he threaten, hee inuiteth to interceſsion: in theſe words,* (Let me alone) *implying a contrary, Let mee alone and I will, Let mee not alone and I will not.*

As though the Lord ſhould haue ſaid, this people indeed hath grieuouſlie ſinned againſt mee, wherefore according to the ſeueritie of my Iuſtice, I will vtterly conſume & deſtroy them: vnleſſe ſome meanes of reconciliation for appeaſing my wrath be vſed: ſome interceſsion by Prayer: applying

my gratious promiſes in Chriſt, by thee, for them: but if this ſweete incenſe ſmell once in my noſe, I cannot chooſe but bee mercifull. Since then the Lord is ſo gratiõus, ſo willing to heare, to grant, how ſhould it ſtirre vp euery one to ſeeke vnto the Lord for mercy, by prayer? ſince there are ſo many gratious promiſes to incourage vs: prouiding diligently for armor, by all meanes to offer violence vnto this kingdome. Some may perhaps obiect, that it is a hard taske: which I willingly grant. Yet I againe appeale vnto them, whether the ioy after the performance, and the ſweete reſt and peace of conſcience thereby enſuing, bee not a ſuper-abundant recompence, for any care, ſorrow, or other vexation they finde therein? It is true alſo, the Lord

many

many times suffereth his children to crie long, without any shew of hearing: yet is it as true, that hee euer hath crowned perseuerance with a ioyfull victory. This patient Iob *well knew, when in the middest of all his sorrowes, hee burst forth in that wonderfull speach: Although hee kill me, yet will I trust in him, &c. for certainly the Lord by this delay, letteth them know them-selues by degrees, whereof by nature they are ignorant: teaching them humility, patience, perseuerance, the tryall of tentations: assurance of his loue, in preseruing them amidest so many dangers: assured confidence for euer in the like stormes: armeth them with inuincible arguments, when the fortresse of their faith is assailed by Sathans lyes: of the trueth*

of their faith, hope, loue, constancie, or the like. And further that beeing ſtrengthned, they may ſtrengthen their brethren. How this duty is omitted, which ſhould bring with it all other bleſſings, the impietie of this frozen age well ſheweth: iniquitie like a ſtreame ouer-flowing the hearts of moſt, would God not of all. But yet how farre they are ignorant of theſe paſſions of prayer, and the true mooving cauſes, is lamentable: the moſt part thinking they are ſafe enough, if they doe ſay, Lord helpe me, in the morning: not caring what they doe all the day: but certainly where is no progreſſe, there muſt needs enſue a back-falling.

Some alſo, as I thinke, by reaſon they are vnacquainted, with the extremitie of the voyce in prayer,

prayer, a parcell of the higheſt paſſion: thinke it ſtrange, yea neere a fit of madneſſe. For my part I dare not iudge of the miſteries of a troubled ſoule. Yet why may not the extremitie of paſſionate ſorrow, breake the bounds of moderation? the vehemencie of en-kindling carying the worke of the young with it (as one ſpeaketh.) And who can appoint limmits, to the vnknowne mounting tranſported flight, of the inlightned ſoule, in her ardent loue to her ſo deſired home? why ſhould any then bee aſhamed heereof hauing ſo much grace? for although wee read of a ſilent Moſes, *a muttering* Hannah, *a chattering* Hezekiah: *yet haſt thou alſo a roaring* Dauid *for the griefe of his heart.*

To touch all, would fill vp a volume, I leaue them therefore, touching onely the last two: the first whereof, to confirme all, letteth thee see the trueth of the promiser. The last, assuring thee, that hee who effected this great worke of Creation and Renouation, in respect whereof, all other miracles seeme nothing: is still as able to doe whatsoeuer hee in his holy word hath promised.

Yet least these pearles should be deuoured of swine, prophane hated Esau, *presuming to pull, as well as godly loued* Iaakob: *giue me leaue to warne thee, the swaggering, swearing, domineering Gentleman, or whatsoeuer thou art: the dispiser, at least, the flowter of pietie and professors thereof, making no conscience of thy wayes, looſing the bridle to all licentiousnesse, that*

that thou presume not to apply these promises vnto thy selfe, without repentance. It is not thy prophane life, but a broken and a contrite heart, which Dauid *saith God will not refuse. Thou that canst not abide to heare of thy more then Iewish cruelty, in tearing and renting that blessed bodie, no part therof remaining free from thy blaspemous mouth: nay which is yet more horrible pearcing vnto his very soule, of thy open and vaunting sinnes, of fornication, adultery, and the like: but the gentle admonisher, must receiue a mock for his paines.*

Doost thou thinke so long as thou continuest thus, these promises do appertaine vnto thee? they indeed shall bee vnto thee the sauor of death vnto death, and not of life vnto life: if thou presume

to

to apply them vnto thee without a true repentance. How neere in thy scoffing doest thou incurre that fearfull woe pronounced by our Saviour Christ, against the hypocriticall Scribes and Pharisees: shutting the kingdome of heaven before men, neither entring thy selfe, nor suffering those that would, so farre as thy reproches may hinder? heerein galloping on horse-back to the diuell, where others vse to goe on foote, or ride softly: vnlesse the Lord of his infinite mercie stay thee in the way, as hee did to persecuting Saul.

Shall the Prophet Dauids eyes gush out with riuers of water, because prophane men in those daies tooke no care in obseruing the Law? Shall Phineas being zealous for the glory of GOD, by killing

killing of Zimri and Cozbi, when Israel coupled themselues in fornication with Baalpeor, turne away the wrath of God, which had already destroied foure and twenty thousand of the people; obtaining further, a blessing to him and his seed? And shall it not be lawfull now in this crooked age, obserning manner, time, and place, to admonish, according to that precept of the Apostle Paul to the Ephesians, to haue no fellowshipp with the vnfruitefull workes of darknesse, but euen to reproue them rather? I deny not, but the hypocrisie and misbehauiour of some, hath beene, and is, a great helpe to the reproch of all. Yet why should all bee blamed? Christ had twelue, one of them being a diuell: should he therefore be a reproch vnto the rest?

And

And the diuell will ſowe tares amongſt the wheate, which will grow vp, making a faire ſhew: and who can helpe it? Yet our Sauiour willed all ſo to remaine, vntill the great harueſt, that hee himſelfe made a ſeparation, gathering the wheat into his barne: leaſt as it is there expreſſed, the indiſcretion of men, ſhould pull the wheat with the tares.

My loue to all wiſheth thee to forbeare betimes: and then when God ſhall inlarge thy heart, thou ſhalt wonder with thoſe conuerts in the Actes, at that which thou now ſo diſpiſeſt, as contemptible in thy eyes, becauſe of thy blindneſſe and ſurfet of ſinne, wherein thou liueſt. And remember, if thou wilt not: that the Lord is a conſuming fire, that hee will not iuſtifie a wicked man, and that if the

the righteous by imputation, shall scarcely be saued: where shall the vngodly and sinner appeare? If thou bee in Christ, hauing a continuing striuing repenting sorrow, all are thine. If not I present thee with a dish of woes, feed where thou list: once more troubling thy patience, with that fearfull saying of the author to the Hebrewes; Follow peace with all men, and holynesse, without which none shall see the Lord.

I might heere bee thought partiall, to spare the Ianus-*faced Pharasaicall hypocrite: who professing Christianitie, yet liueth, as though there were neither heauen nor hell, God nor diuell: not caring if the out-side of the platter be cleane, how foule the in-side be: a part of the mistery of whose ini-*

iniquitie, I would by the grace of God aduenture to ſhew, but that it were preſumption after Appelles penſill.

Yet giue mee leaue, to warne thee alſo prophane hypocrite, that theſe promiſes pertaine not to thee; becauſe thou art the moſt deteſtable wretch that liueth. For if a diſſembling Machauilianiſt with men, be ſo hateful to moſt on earth, what ſhall he be that dareth diſſemble with God, in the Court of heauen? Thou makeſt a ſhew vnto the world, of new birth, and I know not what ſanctitie: and yet in ſecret, how canſt thou reioyce in thy ſweete darling ſinnes? (I ſpeake not of any poore humbled ſinners, daily caſt downe with the horror of their ſinnes; ſtriuing continually, whither as yet they can by no meanes attaine)

for

for, (who can say I haue cleansed my heart) but of such (who haue taken vnto them-selues a setled habite of hypocrisie, beeing pleased therewith, liuing at ease with a seared conscience.) Thou canst perhaps forsake all, so farre as mortalitie may: onely with Naaman *wishing the Lord to bee mercifull to thee in this, when thou bowest thy selfe in the house of diuelish* Rimmon.

For all this thou (perhaps) prayest often: thou dooest well: but I aske thee, what kinde of prayer thou canst make without a true confession? what true confession, without vnfained repentance? and what true repentance, with-out it bee continuat, totall, bringing with it an vnappeasable hatred and forsaking, which by degrees it worketh out, stu-

ſtudying all meanes, how to tra-
ſie this ſerpent. The diuell by th
gets double aduantage, ſeein
there is no ſinne where-vnto he
more tempteth, then that one pr
feßing Chriſtianity ſhould turn
hypocriſie. Which conqueſt haun
once gained, O how hee triumph
for by thy hardened heart, whi
increaſeth dayly more and mor
as thou continueſt, hee thinket
him-ſelfe ſure of thee, and by th
diſſembled life, which how cloſe ſ
euer thou conceale it for a time,
peepeth out at laſt at one corne
or other: ſlander enſueth to others
Perhaps thou thinkeſt, that when
thy moneths of vanity are paſt,
thou wilt amend all, and repen
fully: yet remember that thou
canſt not tye the Keye of repen
tance to thy girdle: that there is
a time, when though thou would
ſeeke

ſeeke it as Eſau *did the bleſſing, thou ſhalt not finde it: when the doore of repentance ſhall bee ſhut, all the wiſe Virgins gone in, after which there ſhall be no opening to the foolish: when hee ſhall bee covered with a clowde that thy prayer cannot paſſe through. The Lord loueth truth in the inward affections, the Kings daughter is all glorious within (ſaith the Pſalmiſt) and the Lord craueth the heart chiefly (ſaith* Salomon) *yet behold, thou wilt not beſtow vpon him, but a counterfet outward ſhew: in what eſtate art thou, iudge thy ſelfe? what haſt thou then to doe O hypocrite! to take this couenant in thy mouth, ſince thou hatedſt to be reformed: and haſt caſt his words behinde thee? remember this, if thou forget God, leaſt hee teare thee in*

pieces, and there be none that can deliuer thee. Remember if thou yet hope, what is ſaid in the booke of Iob: that the hypocrites hope ſhall periſh, that the hypocrite ſhall not come before God: that the congregation of the hypocrite ſhall be deſolate, and his reioycing but for a moment: what fearfull woes our Sauiour Chriſt alſo thundereth in the Goſpell to this purpoſe. If thou yet leaue, repent, forſake, and continue ſorrowfull, thou knoweſt the gates are not yet ſhut: all are open, all theſe gratious promiſes are thine, and Chriſt with them. If not, none of them belongeth vnto thee, vnleſſe it be the woes.

But vnto thee, vvho art caſt downe with the ſight of thy innumerable ſinnes, wallowing as it were in the duſt, heauen, earth, and

and hell, ſeeming to conſpire againſt thee: whom croſſes and afflictions, like Iobs *meſſengers, aſſaile to daſh thee from the fortreſſe of thy faith. Whom pinching pouerty, a diſſembling world, the malice of men, the falſhood, or loſſe of friends troubleth. Who fighting againſt thy innumerable ſinnes, art for the moſt part foyled: crying out with the Church-militant, (I would but cannot). In whoſe way the ſcoffes of men, the allurements of the fleſh, the tentations of Satan, the ignominy of the croſſe, the hardneſſe, longneſſe, and narrowneſſe of the way: the delaying accompliſhmẽt of the promiſes: the ſmalneſſe of the flock the heapes of vaine delights, the weakneſſe of the ſoule, the terrors of death, with innumerable doubtings attompanying, ſtandeth vp*

like mountaines betwixt thee and thy Christ; doth this picture of Christ chiefly submit it selfe; wishing that once therein in thy most need, thou maist finde a word in due time: finding also at last, that all these things come for the best vnto thee, although in the meane time thou canst not see how. How by these and many moe, the Lord maketh his power perfect in thy weakenesse: when by our affliction and deliuerance he strengtheneth thee more and more, with experience and patience for the next: by degrees shewing thy selfe vnto thy selfe. Euery fall of thine, Antæus-like, *redoubling thy strenghth, as thy experience best knoweth. (Yet not that any should sinne (as the Apostle speaketh) that grace may abound, for sinnes of presumption hardly come*

to

to repentance: let be the working of any such effects.) Onely it pleaseth the Lord, helping thy infirmities and fallings, weaning thee dayly from the pleasures of this world, that thou mayest set thy heart on a better: conforming thee vnto his sufferings more & more, by so rough a way to bring thee to glory: in all these spirituall dissertions furthering thy salvation.

Let patience therefore sweeten thy whatsoeuer estate: since it is most expedient that things be so; For if the Sunne should alwayes shine, wee see how the earth becommeth drie and barren, how euery one wisheth for raine: whose sweete distilling showers beeing come, how the hardened, drie, and barren earth becommeth fruitfull againe: returning to her former

mediocritie. Euen so the Sonne of righteousnesse, shining for a long time, and by his spirit hauing residence in the heart: ouer cloying it as it were with ioy, the soule becommeth careleſſe in prouision for the retaining of so glorious a gueſt, which it thinketh it hath after a sort in poſſeſſion: with Dauid *in* proſperitie, saying, it shall neuer be mooued. It presently vpon this presumption, findeth a great alteration: her loue hideth himselfe for a time, seemeth to be gone; Thou hidest thy face said Dauid, and I was troubled. Then beginneth the soule to toile and moyle, finding that her ioy, her loue is remooued, inquiring and searching diligently the causes, pondering all reasons: finding her neglect the cause, shee reſolueth to seeke him againe, with

with the ſpouſe of the Canticles, neuer to leaue ſeeking vntill ſhee finde him. Then commeth Dauids *rearing, then falleth the ſhowers of teares, ſuch as is reported of* Luthers *vehemencie, moyſtening this barren ground: then becommeth ſhee ſick of loue, then vſeth ſhee all meanes for his returne, comforting her ſelfe with the Prophet* Dauid, *in this diſſertion, with the remembrance of the dayes of old, preparing for his next returne better intertainement: importuning it, vntill at laſt the clowds doe vaniſh, her loue appeareth, ſhee findeth and feeleth it is ſo, their friendſhip is renued, new promiſes made: after which there is a great calme.*

Yet againe ſtormes enſue, he frowneth, remoueth, ſhe becometh reſtleſſe (for

(*for it is a wonderfull mercy that the Lord giueth an inceſſant reſtleſneſſe to the ſoule in theſe ſpirituall diſſertions, vntill ſhee finde in ſome meaſure her wonted ioy,*) *hauing recourſe to the former or like meanes, for her raiſing againe. Continuing thus, falling and riſing with* Ezekiel *in his viſion of the Temples abuſe, the further ſhe proceedeth, in her ſelfe perceauing greater abhominations then theſe paſt: vntill at laſt hauing foughten the good fight, and the tryall of her faith beeing found more pretious then gold: the Sonne himſelfe appeare, to finiſh all cares, with the incorruptible croxn of perſeuerance.*

But thou perhaps wondereſt, at the proſperitie and eaſe of the wicked in reſpect of thy toile and trouble: ſo did it alſo ſome of Gods

deareſt

deareſt Saints, as thou knoweſt: ſome of them crying out, wherfore doeſt thou looke vpon the tranſgreſſers? &c. Why are all they in wealth that rebelliouſly tranſgreſſe? wherefore doe the wicked liue? and Dauid fretted there-at. Yet hee telleth thee, that they are ſet in ſlippery places: ſuddainly deſtroyed, periſhed, and horribly conſumed: and Iob ſaith that they are kept for the day of deſtruction, and ſhall bee brought forth to the day of wrath. If thou remember of this, and that thou canſt not haue two heauens, and that thy Chriſt, as thou ſerueſt him in ſpirit & truth, rewardeth thee alſo with ſpirituall graces: and that there muſt be a momentanie temporall ſuffering, to auoide an eternall: that the fatted Oxen are fed in the beſt paſtures for awhile, that

that they may the ſooner come
the butcherie: when the poore to
ling leane ones are kept alive
that thy ſhort ſufferings, haue ſ
reward an eternall waight of g
rie: thou canſt not chooſe I ſa
but bee moſt content of thy eſta
But, if thy eyes with Eliſhas m
were yet a little opened, that th
might eſt behold the ſword hang
ing aboue his head by a haire,
the midſt of all his pleaſures: th
wouldeſt not change eſtates wit
him. Thou maieſt then comfor
thy ſelf, that howſoeuer thy eſta
bee, hee that watcheth ouer the
neither ſlumbereth nor ſleepeth:
that he hath a time appointed in
which he will turne thy ſhadow o
death into the morning (as th
Prophet Amos ſpeaketh) that i
thou ſow righteouſneſſe, thou ſha
receiue a ſure reward: that if thou

ouer-

ouer-come thou ſhalt inherite all things: that although he chaſten thee very ſore, (as Dauid *ſaith) yet hee will not deliuer thee vnto death: that if thou ſuffer, thy head Chriſt ſuffereth with thee:* Saul, Saul, *why perſecuteſt thou mee? that as hee hath begun with thee in mercy, ſo hee will alſo make an end. That although thy portion on earth bee ſmall, yet hee is thy inheritance that filleth heauen and earth: though in powertie, yet not ouer-come of powerty; diſtreſſed but not forſaken: that thou art his ſheepe, and hee knoweth thee, and hath promiſed vnto thee eternall life: none beeing able to pull thee out of his hands: that his ſalnation is neere thee, yea nearer then when thou beleeuedſt. That as the Prophet* Dauid *confeſſeth, his louing kindneſſe is better then*

then life: that as his Father h
loued him, ſo hath hee loued th
and as his friend hath giuen
life for thee. What then fea
thou? how often doth he tell th
feare not, feare not? imputing
to the imperfection of loue. W
maieſt thou not rather remem
what the Lord ſaid to Caine?
thou doe well, ſhalt thou not be
cepted? Things beeing ſo, th
maieſt aſſure thy ſelfe, that v
the righteous, in the end ligh
riſeth out of darkneſſe: and v
thee, light ſhall be the laſt. As th
great Father well noteth of t
ſeauenth day, wherein is no me
tion of Sunne-ſet, or night: b
cauſe (ſaith he) thou O God di
ſanctifie it to remaine for eue
Then truſt thou for this eterni
Sabbath, whatſoeuer the diuel
doubtings, the world, reaſon,
a

any other thing ſhall ſuggeſt in the contrary. Aſſuring thy ſelfe, that the vnſpeakable ioy which thou ſome times feeleſt, after that thou in dulneſſe and hardneſſe of heart, haſt preſented thy ſelfe before the throne of grace: by ſuddaine inſpiration, kindled thou knoweſt not how, comming thou knoweſt not whence: is euen to thee a moſt aſſured teſtimony, that there is a greater light, and more aboundance of ioy whence that did ſpring: which although thou now but feeleſt and ſeeſt in part, when the ſeparating clowds ſhall vaniſh away, and the vaile be taken from thine eyes, thou ſhalt inioy & behold fully. That thou maiſt bee aſſured heereof, ſtriue alwayes for the peace of a waking conſcience: for if it be watchfull, it will tell thee what is amiſſe. This onely

can

can giue thee perfit consolation
thy last houre vpon thy bed of
row: when other consolations
faile, singing a sweete requi
vnto thy soule: when althou
thou finde not that sence of
which thou desireſt and hop
Yet in spight of Satan, it
assure thee, that there is no
demnation for thee beeing
Christ, as the Apostle speake
That the Iudge being thy Savio
and Mediator, thou shalt receiue
milde sentence: that by that sa
word where-with hee hath
thy obedience vnto him, hee ha
tyed his louing promises vn
thee: that according as thou
thy power by his grace, hast fo
filled to him: so hee to whom a
power in heauen and in earth
giuen will assuredly accomplish
vnto thee.

Nei-

Neither flatter thy ſelfe with delay of time, for how knoweſt thou when this Trumpet ſhall blow? a Chriſtian muſt not thinke of yeares, moneths, weekes, (for this is the diuells ſuggeſtion to weary thee with the fore-thought of ſo long and wearie a courſe of Chriſtianity to come) but of daies. To day (it is ſaid) if you will heare his voyce harden not your hearts. &c. This day (ſaith Moſes to the children of Iſrael) I ſet before you death and life: there is no word heere of to morrow, and who knoweth whether euer there ſhall bee a to morrow or not? and the Author to the Hebrewes telleth thee, that after death commeth iudgment. What profiteth it then to thee, how long it be to this day in reſpect of time? ſince the day of thy death is the day

day of iudgement vnto thee: and who hath assurance of a minute of life? behold then how neere thou art to iudgment.

But whensoeuer this separation shall be, death, if thou be in Christ shall not hurt thee: for as the Apostle saith, If when thou wast an enemie, thou wast reconciled vnto God by the death of his Sonne: much more being reconciled, thou shalt be saued by his life. It is now stinglesse vnto thee, indeed I grant it is, yet loathsome like a Serpent for the sting it once had, and yet hath to the reprobate: but the feare is greater then the touch for being imbraced, it bringeth thee to thy long-desired home: endeth all thy cares and sorrows, bringing thee from a filthy prison, into the glorious liberty of the sonnes of God:

In

In the meane time the remembrance thereof ſerueth thee for a bridle to thy life, as by the contrarie, the neglect thereof cauſeth much ſorrow. This made Moſes *in his ſong, complaine of the people. Oh that they were wiſe! then they would vnderſtand this, they would conſider their latter end. And the Prophet in the Lamentations, Her filthineſſe is in her skirts: ſhee remembred not her laſt end, therefore ſhe came downe wonderfully: ſhe had no comforter. But ſince thou continually remembreſt that which ſo humbleth thee: that thou art duſt, and to duſt thou muſt returne. Remember alſo what thy Chriſt ſaith, when he forbiddeth thee to feare, becauſe he is the firſt and the laſt: telling thee further, that he hath the keyes of hell and death: euen*

that key of Dauid, *which openeth where no man ſhutteth: and ſhutteth where no man openeth. If hee who hath done ſo much for thee be thy Iaylor, who hath giuen his life for thee: doeſt thou thinke that he will bee ſo vnkinde, as to open thoſe gates of hell and death, impriſoning thee againe? can, or will he vſe thee ſo? whoſe liberty and ranſome coſt him ſo deare? Certainly no, for if an earthly Maiſter will not leaue his old ſeruants deſtitute in their old age, ſickneſſe, or extreameſt extremitie: dareſt thou thinke that thy great Lord and Maiſter, whoſe loue is vnſpeakable, paſſing the loue of women to their children: minde vnvariable, truth vnfallible, power omnipotent, will leaue thee then in thy moſt need? Shall not ſo iuſt a Law-giuer in all per-*

perfection obserue, what hee so strictly and dayly inioyneth vnto thee? but thou knowest that the mountaines may remooue, and the hills fall downe: but his mercie shall neuer depart from thee, O thou afflicted and tossed with tempest, that hast no comfort! It is true, hee often-times stayeth vntill all other comforts be gone, that hee may bee the onely comforter: and thou onely repose in him.

So went hee into the Mountaine, leauing his Disciples to bee tossed in the sea: so slept hee in the shippe, yet his Deitie did wake for their safetie: beeing readie (at a help maister) to calme all tempests, and make a great calme. For hee is not absent in his seeming absence, but onely standeth at the doore

knocking, to ſee if thou wilt open and let him in. Yet behold loue more wonderfull: hee ſome-times entreth when all the doores are ſhut. So did hee to his diſciples, when hee appeared amongſt them to Thomas, who had reſolued without ſeeing not to beleeue: (yet wee read of no haſt hee made to ſee) But his Sauiour preuenteth him, commeth vnto him, cauſing him put his finger into his hands, and his hands into his ſide.

O fountaine of the gardens, O well of liuing waters! is the vnſpeakable eternitie of thy loue ſo great towards thy elect, and their hearts ſo dull to ſeeke and loue thee againe? Haue yee no regard, all yee that paſſe by, vnto your ſoules ſafetie? Behold and ſee if euer there were any loue like vnto his loue, or ſorrow like vnto his ſor-

sorrow, procured by the huge waight of our sinnes, or ingratitude like vnto ours againe. Thou maiest then assure thy selfe, that hee is the same God still: euen of all the world. And since the sting of death is gone, arme thy selfe with a good life against it: perswading thy selfe that the faith of Abraham, *shal at length bring thee into his bosome, vnto the company of all the elect, to reigne with him in glory. Of which, if so small a measure, did transport the disciples vpon mount Thabar, strike* Saul *to the ground: nay if the reflexe of a reflexe, did so astonish the children of Israell, that* Moses *must couer his face, when hee spoake to them: after hee had beene with the Lord in the mount. What shall the fulnesse thereof do, when thou shalt see him as hee is?*

What can bee ſufficient for attaining ſo glorious an eternity? For if ten hundred thouſand Methuſhalems *were aliue, & ſhould doe nothing all their life time but multiply by hundred thouſands of millions: if all the ſand of the Sea, and drops of the Ocean, could all be numbred: yet here were no end.*

How ſhort then are all theſe bypaſt ſucceſſion af ages, which haue ſeemed ſo tedious and long, in reſpect of this eternitie? The Apoſtle Peter *ſaith, a thouſand yeares are but as a day in his ſight: and the royall Pſalmiſt, as yeſterday, when it is paſt, or as a watch in the night. O the vnſpeakable, vnmeaſurable glory and ioy of that New Ieruſalem! the ſuper-abundant immenſible facietie whereof, ſo tranſporteth the beholders.*

If

If, I pray you, a wecke of eternitie bee so long, that all these yeares since the Creation in the sight of God, are not so much: vvhat I pray you shall moneths, yeares, thousands of yeares, nay hundred thousand millions of eternitie bee?

The Apostle calleth the afflictions of this life, but a moment in respect heereof: aduise thee then if thou darest venter this eternitie, for a moment of vanitie. And seeing thou canst not bee a friend to the world (as the Apostle speaketh) vnlesse thou bee an enemie to God: forsake it so much as thou canst. For when neere, and in that last day, the obscursion of the Sunne and Moone, the falling of the Starres, the shaking of the powers of heauen, the voyce of the Archangell, and

trumpet of God ſounding, the muſterings of Angels, the opening of the graues, the ſhowtes of the faithfull, the ſhrickes of the reprobate, the ſight of all Saints, the brightneſſe of glory dazeling thy eyes, ſhall aſſure thee of his approch whom thy ſoule loueth: himſelfe laſtly appearing in his chaire of triumph, to fulfill all his gratious promiſes vnto thee. Then ſhall it not grieue thee, that thou haſt ſuffered, this, or that: the mockes of this, the ſcoffes of that other: or whatſoeuer calamitie or troſſe, but rather that thou haſt not ſuffered more for thy Chriſt: (if the extremity of ioy, do not then quite bury all remembrance of cares paſt.) Yet a little while then, nay a very little while, and hee that ſhall come, will come quickly: for there ſhall be an end (as Salomon

ſpeak-

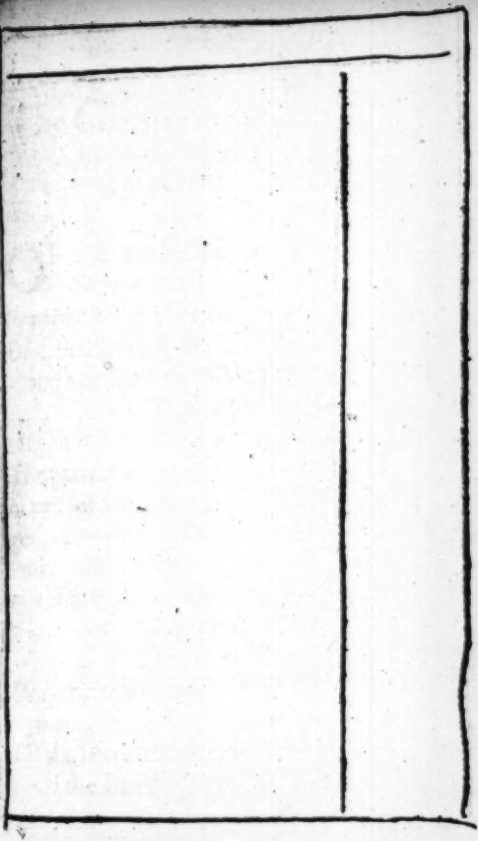
ſpeaketh) and thy hope ſhall not be cut off. Solace thy ſelfe then that this day wil come, thou knoweſt not how ſoone, when thou ſhalt tread downe the wicked, they (as Malachi *ſpeaketh) beeing duſt vnder the ſoles of thy feete, after which to thee there ſhall bee no more night, but euerlaſting ſunſhine: euer with* Hierome *remembring of this voice & trumpet ſounding, more fearefull a great deale, then that which erſt ſounded on mount Sinai: when all the people of the campe were afraide. And becauſe the ſoule (as* Auguſtine *ſpeaketh) as it cannot be inlightned of it ſelfe, neither can bee filled with it ſelfe: a corruptible body beeing heauie vnto it: becauſe it is naked (as the Apoſtle ſpeaketh) longing to bee clothed from heauen. Euer to*

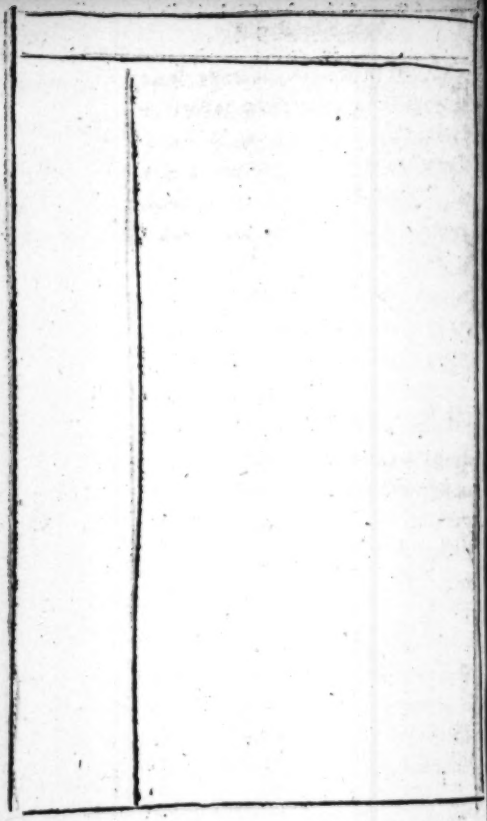
finiſh

finish the Catastrophe of thy song, with that mourning and loue-sick spouse of the Canticles: to which also agreeth that of the whole Scriptures. O my welbeloued! flie away, and be like vnto the Roe, or to the young Heart vpon the mountaines of spices.

Thine in the All-sufficient, Not-changing, wonderfull, *Emanuell.*

I. H:





The Contents and *order of the Chapters following.*

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- *Earnestly requesting.*
- *Passionatly demanding.*
- *Assuredly triumphing.*

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the poore.
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Of Humility.
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Wonders and Miracles.

The Margent sheweth alwayes, the Booke and Chapter, the figure the Verse.

O Ie-

O Ierusalem, wash thine heart from wickednesse, that thou maiest be saued: how long shall thy wicked thoughts remaine within thee? Ierem. 4. 14.

Euen the Storke in the ayre knoweth her appointed times, and the Turtle and the Crane, and the Swallow, obserue the time of their comming, but my people knoweth not the iudgment of the Lord. Ierem. 8. 7.

Will you steale, murther, and commit adultery, and sweare falsely, and burne Incence vnto Baal, *and walke after other Gods whom yee know not?*

And come and stand before mee in this house, wherevpon my name is called, and say, Wee are deliuered, though we haue done all these abhominations?

But goe yee now vnto my place which was in Shilo, where I set my Name at the beginning, and behold what I did to it for the wickednesse of my people Israel. Ierem. 7, 9. 10. 12.

Of the Perfection of the Scriptures.

YEe shall put nothing vnto the worde which I command you, neither shall yee take ought there-from. 2.	Deuterono. IIII.
It is no vaine word concerning you, but it is your life. 47.	XXXII.
The words of the Lord are pure words, as the siluer, tryed in a fornace of earth fined seauen-fold. 6.	Psalmes. XII.
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The law of the Lord is perfect, conuerting the soule: the testimonie of the Lord is sure,	XIX.

and giueth wisdome vnto the simple. 7.

The statutes of the Lord are right, and reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes. 8.

XXXIII. The word of the Lord is righteous, and all his workes are faithfull. 4.

CXIX. Except thy law had beene my delight, I should haue perished in mine affliction. 92.

Thy word is a Lanthern vnto my feete, and a light vnto my path. 105.

The entrance into thy words sheweth light, and giueth vnderstanding to the simple. 130.

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The righteousnesse of thy testimonies is euerlasting. 144.

The

The beginning of thy word is truth. 160.	
Euery word of God is pure. 5	Prouerbes. XXX.
Put nothing vnto his words, least he reproue thee, and thou be found a lyar. 6.	
Search the Scriptures: for in them yee thinke to haue eternall life, and they are they which testifie of me. 39.	Iohn. V.
I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluation to euery one that beleeueth. 16.	Romanes. I.
For by it the righteousnesse of God is reueiled from faith to faith. 17.	
Continue thou in the things which thou hast learned, & art perswaded therof, knowing of whom thou hast learned thē. 14	II. Timoth. III.
And that thou hast knowne, the holy Scriptures of a child,	

which are able to make thee wise vnto saluation, through the faith which is in Iesus Christ. 15.

For the whole Scripture is giuen by inspiration of God, and is profitable to teach, to improoue, to correct, and to instruct in righteousnesse. 16.

That the man of God may be absolute, being made perfect vnto all good workes. 17.

Hebrewes. IIII. The word ōf the Lord is liuely, & mighty in operation, and sharper then any two-edged sword, and entereth through, euen vnto the deuiding a sunder of the soule and the spirit, and of the ioynts and the marrow, and is a discerner of the thoughts, and the intent of the heart. 12.

Iames. I. Receiue with meekenesse the word

word that is graffed in you, which is able to saue your soules. 21.

Wee haue also a most sure word of the Prophets, to the which yee do well that ye take heed, as vnto a light that shineth in a darke place, vntill the day dawne, and the day-starre arise in your hearts. 19. II. Peter. I.

So that yee first know this, that no Prophecy in the Scripture is of any priuate motion. 20.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were mooued by the holy Ghost. 21.

I protest vnto euery man that heareth the words of the prophecie of this booke, if any man shall adde vnto these Reuelation. XXII.

things, GOD shall adde vnto him the plagues that are written in this Booke. 18.

And if any man shall deminish of the words of the booke of this Prophecie, God shall take away his part out of the booke of life, and out of the holy Citty, and from those things which are written in this booke. 19.

Prophecies of *Christ.*

Genesis. III. I Will also put enmity betweene thee and the woman, and betweene thy seed and her seed: Hee shall breake thine head, and thou shalt bruise his heele. 15.

XII. I will make of thee a great nation, and will blesse thee, and make

make thy name great, and thou shalt be a blessing. 2.

I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth bee blessed. 3.

The Scepter shall not depart from *Iudah*, nor a law-giuer from betweene his feet, vntill *Shiloch* come, & the people shall be gathered vnto him. 10. XLIX.

I shall see him, but not now: I shall behold, but not neere: there shall come a starre of *Iacob*, and a Scepter shall rise of *Israell*, and shall smite the coasts of *Moab*, and destroy all the sonnes of *Sheth*. 17. Numbers. XXIIII.

The Lord thy GOD will raise vp vnto thee a Prophet like vnto me from among you, euen of thy brethren: vnto Deuteronomy. XVIII.

him yee shall hearken. 15.

Iob. XIX. I am sure that my redeemer liueth, and hee shall stand the last on the earth. 25.

Psalmes. II. Why do the Heathen rage, and the people murmure in vaine? 1.

The Kings of the earth bandie them-selues, and the Princes are assembled together against the Lord, and against his Christ. 2.

Thou art my Sonne: this day haue I begotten thee. 7.

Aske of mee, and I shall giue thee the heathen for thine inheritance, and the ends of the earth for thy possession. 8.

Thou shalt crush them with a Scepter of Yron, and breake them in peeces like a Potters vessell. 9.

XVI. Thou wilt not leaue my soule in

in the graue: neither wilt thou
suffer thine holy One to see
corruption. 10.

My God, my God, why hast thou forsaken me? 1. XXII. 1.

All they that see mee haue
mee in derision: they make a
mowe, and nod the head; say-
ing 7.

Hee trusted in the Lord, let
him deliuer him, let him saue
him, since he loueth him. 8.

Dogs haue compassed mee,
and the assembly of the wicked
haue inclosed mee: they pear-
ced my hands and my feet. 16.

They part my garments a-
mong them, and cast lots vpon
my vesture. 18.

Thou art gone vp on high: LXVIII.
thou hast led captiuity captiue,
and receiued gifts for men: yea
euen the rebellious hast thou
led,

led that the Lord God might dwell there. 18.

LXIX. Rebuke hath broken mine heart, and I am full of heauineſſe, and I looked for ſome to haue pitie on me, but there was none: and for comforters, but I found none. 20.

For they gaue me gall in my meate, and in my thirſt they gaue me Vineger to drinke. 21.

CX. The Lord ſaid vnto my Lord, ſit thou at my right hand, vntill I make thine enemies thy foot-ſtoole. 1.

The Lord ſhall ſend the rod of thy power out of Zion: bee thou ruler in the midſt of thine enimies. 2.

The people ſhall come willingly at the time of aſſembling thine army in holy beauty: the youth of thy wombe, ſhal

shall be as the morning dew. 3.
The Lord sware and will not repent, Thou art a Priest for euer, after the order of *Melchi-zedeck*. 4.

Therefore the Lord himselfe will giue you a signe. Behold, the virgin shall conceaue and beare a sonne, and she shall call his name *Immanuel*. 14. — Isaiah. VII.

Vnto vs a child is borne, and vnto vs a sonne is giuen: and the gouernment is vpon his shoulder, and hee shall call his name, Wonderfull, Counseller, the mighty God, the euerlasting Father, the Prince of peace. 6. — IX.

The increase of his gouernment, and peace shall haue none end. 7.

There shall come a rod forth of the stock of *Ishai*, and a graffe — XI.

graffe shall growe out of his rootes. 1.

And the spirit of the Lord shall rest vpon him: the spirit of wisdom & vnderstanding, the spirit of counsell and strength, the spirit of knowledge, and of the feare of the Lord. 2.

XLII. Behold my seruant: I will stay vpon him: mine elect in whom my soule delighteth: I haue put my spirit vpon him: hee shall bring forth iudgment to the Gentiles. 1.

Hee shall not crie, nor lift vp, nor cause his voyce to bee heard in the streete. 2.

A bruised Reede shall he not breake, and the smoking flaxe shall hee not quench: hee shall bring forth iudgmẽt in truth. 3.

L. The Lord God hath opened mine eare, and I was not rebellious

lious, neither turned back. 5.

I gaue my back to the ſmiters, and my cheekes to the nippers, I hid not my face from ſhame and ſpitting. 6.

LIII. Who will beleeue our report, and to whom is the arme of the Lord reueiled? 1.

But he ſhall grow vp before him as a branch, and as a roote out of drye ground: hee hath neither forme nor beauty: when wee ſhall ſee him, there ſhall bee no forme that wee ſhould deſire him. 2.

Hee is diſpiſed and reiected of men: hee is a man full of ſorrowes, and hath experience of infirmities: wee hid as it were our faces from him: hee was diſpiſed, and wee eſtemed him not. 3.

Surely hee hath borne our infir-

infirmities, and caried our sorrowes; yet wee did iudge him as plagued, and smitten of God, and humbled. 4.

But hee was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was vpon him, and with his stripes wee are healed. 5.

The Lord hath laid vpon him the iniquity of vs all. 6.

Hee was oppressed, and hee was afflicted, yet did hee not open his mouth: hee is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumbe, so he openeth not his mouth. 7.

Hee was taken out from the prison, and from iudgement: and who shall declare his age? for hee was cut out of the

the land of the liuing: for the transgression of my people was hee plagued. 8.

And hee made his graue with the wicked and with the riche in his death, though hee had done no wickednesse, neither was any deceite in his mouth. 9.

Yet the Lord would breake him, and make him subiect to infirmities: when he shall make his soule as an offering for sin, hee shall see his seed, and shall prolong his dayes, and the will of the Lord shall prosper in his hands. 10.

Hee shall see of the trauaile of his soule, and shall bee satisfied: by his knowledge shall my righteous seruant iustifie many: for hee shall beare their iniquities. 11.

There-

Therefore will I giue him a portion with the great, and he ſhall deuide the ſpoile with the ſtrong, becauſe hee hath powred out his ſoule vnto death: and hee was counted with the tranſgreſſers, and hee bare the ſinne of many, and prayed for the treſpaſſers. 12.

LV. Incline your eares and come vnto mee: heare, and your ſoule ſhall liue, I will make an euerlaſting conenant with you, euen the ſure mercies of *Dauid*. 3.

Behold, I gaue him for a witneſſe to the people, for a Prince and a maiſter to the people. 4.

LXI. The Spirit of the Lord is vpon mee, therefore hath the Lord anointed mee: hee hath ſent me to preach good tidings

to

to the poore, to binde vp the broken-hearted, to preach liberty to the captiues, and to them that are bound, the opening of the prison. 1.

To preach the acceptable yeare of the Lord, and the day of vengeance of our God, to comfort all that mourne. 2.

To appoint vnto them that mourne in Zion, and to giue vnto them beautie for ashes, the oyle of ioy for mourning, the garment of gladnesse for the spirit of heauinesse, that they might bee called trees of righteousnesse, the planting of the Lord, that he might be glorified. 3.

Behold, the Lord hath proclaimed vnto the end of the world: tell the daughter of Zion, Behold, thy Saviour com- LXII.

commeth: behold his wages is with him, and his worke is before him. 11.

Ieremiah. XXIII. Behold the dayes come saith the Lord, that I will raise vnto *Dauid* a righteous branch, and a King shall raigne, and prosper, and shall execute iudgement and iustice in the earth. 5

In his dayes *Iudah* shall bee saued, and *Israel* shall dwell safely, and this is the Name whereby they shall call him, The LORD our righteousnesse. 6.

XXXIII. Behold, the dayes come saith the Lord, that I will performe that good thing which I haue promised vnto the house of *Israel*, and to the house of *Iudah*. 14.

In those dayes and at that time, will I cause the branche of

of righteousnesse to growe vp vnto *Dauid*, and hee shall execute iudgment, and righteousnesse in the Land. 15.

I will helpe my sheepe, and they shall bee no more spoiled, and I will iudge betweene sheepe and sheepe. 22. Ezekiel. XXXIIII.

And I will set vp a sheapheard ouer them, and hee shall feed them, euen my seruant *Dauid*, hee shall feed them, and he shall be their sheapheard. 23.

And I the Lord will be their God, and my seruant *Dauid* shall bee the Prince among them. 24.

And I will raise vp for them a plant of renowne. 29.

And *Dauid* my seruant shall bee King ouer them, and they all shall haue one sheapheard. 24. XXXVII.

Daniel. IX.

Seuenty weekes are determined vpon the people, and vpon the holy Cittie, to finish the wickednesse, and to seale vp the sinnes, and to reconcile the iniquity, and to bring in euerlasting righteousnesse, and to seale vp the vision and Prophesie, and to anoint the most holy. 24.

Know therefore and vnderstand, that from the going forth of the commandement to bring againe the people, and to build Ierusalem, vnto *Messiah* the Prince, shall be seauen weekes, and three-score & two weekes, and the streete shall bee built againe, and the wall, euen in troublous time. 25.

And after three-score and two weekes, shall *Messiah* bee slaine, & shall haue nothing. 26.

Then

Then shall the children of *Iudah*, and the children of *Israel* bee gathered together, and appoint them-selues one head, and they shall come vp out of the land: for great is the day of *Izrael*. 11. Hosea. I.

In that day will I raise vp the Tabernacle of *Dauid* that is fallen downe, and close vp the breaches thereof, and I will raise vp his ruines, and I will build it as in the dayes of old 11 Amos. IX.

But in the last dayes it shall come to passe, that the mountaine of the house of the Lord shall be prepared in the top of the mountaine, and it shall bee exalted aboue the hills, and people shall flow vnto it. 1. Micah. IIII.

And thou *Bethlem Ephrathath* art little to bee among the thousands of *Iudah*, yet out of V.

thee shall hee come forth vnto mee that shall be ruler in Israel: whose goings forth haue been from the beginning and from euerlasting. 2.

Therefore will hee giue him vp, vntill the time that shee which shall beare, shal trauaile: then the remnant of their brethren shall returne vnto the children of Israel. 3.

And hee shall stand and feed in the strength of the Lord, and in the Maiesty of the Name of the Lord his God, and they shall dwell still: for now shall hee be magnified vnto the ends of the world. 4.

And he shall be our peace. 5.

Zechariah. III.

Heare now O *Iehoshua* the Priest, thou and thy fellowes that sit before thee: for they are monstrous persons: but behold,

hold, I will bring forth the Branch my seruant. 8.

For loe, the stone that I haue laid before *Iehoshua*: vpon the stone shall bee seauen eyes: behold, I will cutte out the grauing thereof, saith the Lord of hostes, and I will take away the iniquitie of this land in one day. 9.

IX. Reioyce greatly, ô Daughter of *Zion*: showt for ioy, ô daughter *Ierusalem*: behold, thy King commeth vnto thee: hee is iust and saued him-selfe, poore and riding vpon an Asse, and vpon a Coult of the foale of an Asse. 9.

Of Christs eternall God-head and Vnitie with the Father.

Isaiah. IX. VNto vs a Child is borne, and vnto vs a Sonne is giuen: and the gouernment is vpon his shoulder, and hee shall call his name Wonderfull, Counceller, The mighty God, The euerlasting Father, the Prince of Peace. 6.

XLIII. I, euen I am the Lord, and beside me there is no Sauiour. 11.

XLIIII. Thus saith the Lord the King of Israel, and his redeemer the Lord of hoastes, I am the first, and I am the last, and with-out me there is no God. 6.

Ieremiah. XXIII. Behold, the dayes come saith the Lord, that I will raise vnto *Dauid* a righteous branch, and a King

a King shall reigne and prosper, and shall execute iudgement and iustice in the earth. 5.

In his dayes *Iudah* shall bee saued, and *Israel* shall dwell safely, and this is the Name whereby they shall call him, The LORD our righteousnesse. 6.

And thou *Bethlehem Ephratah* art little to be among the thousand of *Iudah*, yet out of thee shall hee come forth vnto mee that shall be ruler in *Israel*: whose going forth haue beene from the beginning, and from euerlasting. 2. Micah. V.

In the beginning was the word, and the word was with God, and that word was God. 1 The same was in the beginning with God. 2. Iohn. I.

All things were made by it, and

and without it was made nothing that was made. 3.

In it was life, and the life was the light of men. 4.

And the light ſhineth in the darkneſſe, and the darkeneſſe comprehended it not. 5.

Hee was in the world, and the world was made by him, & the world knew him not. 10.

V. The word was made fleſh, and dwelt among vs (and we ſaw the glory thereof, as the glory of the onely begotten Sonne of the Father) full of grace and truth. 14.

Mathew. X. Hee that receiueth you, receiueth mee: and he that receiueth mee, receiueth him that hath ſent me. 40.

XI. All things are giuen vnto mee of my Father: and no man knoweth the Sonne, but the

the Father: neither knoweth any man the Father, but the Sonne, and hee to whome the Sonne will reueile him. 27.

The Sonne can doe nothing of him-selfe, saue that he seeth the Father do: for what soeuer things he doth, the same things doth the Sonne also. 19. Iohn. V.

For the Father loueth the Son, & sheweth him all things, whatsoeuer he him-self doth. 20

For likewise as the Father raiseth vp the dead; and quickneth them, so the Sonne quickneth whom he will. 21.

For the Father iudgeth no man, but hath committed all iudgment vnto the Sonne. 22.

Because that all men should honour the Sonne, as they honour the Father: he, that honoreth not the Sonne, this same honou-

honoreth not the Father which hath ſent him. 23.

As the Father hath life in him-ſelfe, ſo likewiſe hath he giuen to the Sonne to haue life in him-ſelfe. 26.

And hath giuen him power alſo to execute iudgment, in that he is the Sonne of man. 27.

VIII. If I alſo iudge, my iudgment is true: for I am not alone, but I & the Father that ſent me. 16.

Yee neither know mee nor my Father, If yee had knowne mee, yee ſhould haue knowne my Father alſo. 19.

Before *Abraham* was I am. 58

I and my Father are one. 30.

X. If I do not the workes of my Father, beleeue me not. 37.

But if I do, then though yee beleeue not mee, yet beleeue the workes, that yee may know

and

and beleeue, that the Father is in mee, and I in him. 38.

Hee that beleeueth in mee, beleeueth not in me, but in him that sent mee. 44. XII.

And hee that seeth me, seeth him that sent me. 45.

Verily, verily, I say vnto yõu, If I send any, hee that receiueth him receiueth mee, and he that receiueth mee, receiueth him that sent mee. 20. XIII.

No man commeth vnto the Father but by mee. 6. XIIII.

If yee had knowne mee, yee should haue knowne my Father also: and from henceforth yee know him, and haue seene him. 7.

Iesus said vnto him, I haue beene so long time with you, and hast thou not knowne mee, *Philip*? hee that hath seene me, hath

hath ſeene my Father: how then ſayeſt thou, ſhew vs thy Father?

Beleeueſt thou not that I am in the Father, and the Father is in me? the words that I ſpeake vnto you I ſpeake not of my ſelfe: but the Father that dwelleth in me, he doth ỹ works. 10.

Beleeue in mee, that I am in the Father, and the Father in mee: at the leaſt beleeue mee for the very workes ſake. 11.

XV. Hee that hateth mee hateth my Father alſo. 23.

XVI. All things that the Father hath are mine 15.

I am come out from the Father, and came into the world, Againe, I leaue the world, and go to the Father. 28.

I am not alone, for the Father is with me. 32.

And

XVII.

And now glorifie me thou Father, with thine own selfe, with the glory which I had with thee before the world was. 5.

Holy Father, keepe them in thy Name, euen them whom thou hast giuen mee, that they may be one, as wee are. 11.

That they all may be one, as thou O Father art in mee, and I in thee, euen that they may be also one in vs, 21.

I. Corinth. XV.

The first man is of the earth, earthly: the second man is the Lord from heauen. 47.

Ephesians. III.

Euen vnto me the least of all Saints, is this grace giuen, that I should preach among the Gentiles, the vnsearchable riches of Christ. 8.

And to make cleare vnto all men what the fellowship of the mysterie is, which from the begin-

beginning of the world hath bin hid in God, who hath created all things by Iesus Christ. 9.

IIII. Hee that descended, is euen the same that ascended farre aboue all Heauens, that hee might fill all things. 10.

Philippians. II. Let the same minde bee in you, that was euen in Christ Iesus. 5.

Who being in the forme of God, thought it no robbery to be equall with God. 6.

Colossians. I Who is the image of the inuisible God, the first borne of euery creature. 15.

For by him were all things created which are in heauen, and which are on earth, things visible and inuisible: whether they bee Thrones or Dominions, or Principalities or Powers, all things were created by him,

him, and for him, 16.

And he is before all things; and in him all things consist. 17

And hee is the head of the body of the Church: he is the beginning, and the first borne of the dead, that in all things hee might haue the preheminence. 18.

For it pleased the Father, that in him should all fulnesse dwell, 19.

And by him to reconcile all things vnto him-selfe, and to set at peace through the blood of his crosse, both the things in earth, and the things in heaven, 20.

In whom are hid all the treasures of wisdome and knowledge, 3. II.

For in him dwelleth al the fulnesse of the God-head bodily, 9

And yee are compleate in him, which is the head of all principality and power. 10.

I. Timoth. V

Keepe this commandement without spot, and vnrebukable, vntill the appearing of our Lord Iesus Christ. 14.

Which in due time hee shall shew, that is blessed and Prince onely, the King of Kings, and Lord of Lords. 15.

Who onely hath immortality, and dwelleth in the light y none can attaine vnto, whom neuer man saw, nor can see, 16.

Hebrewes. I.

In these last dayes, hee hath spoken vnto vs by his Sonne, whom hee hath made heyre of all things, by whom hee also made the worlds. 2.

Who being the brightnesse of the glory, and the ingraued forme of his person, and bearing

ing

ing vp all things by his mighty word, hath by himselfe purged our sinnes, and sitteth at the right hand of the Maiestie in the highest places, 3.

That which was from the beginning, which wee haue heard, which we haue seen with these our eyes, which wee haue looked vpon, and these hands of ours haue handled of the word of life. 1.

(For the life appeared, and we haue seene it, and beare witnesse, and shew vnto you that eternall life, which was with the Father, and appeared vnto vs. 2.

Whosoeuer denyeth the Sonne, the same hath not the father. 23.

There are three, which beare record in heauen, the Father, the word, and the holy Ghost:

I. Epi. Ioh.

II.

V.

and these three are one. 7.

This is the record, that God hath giuen vs, eternall life, and this life is in his Sonne. 11.

He that hath the Sonne hath life: and hee that hath not the Sonne of God, hath not life. 12

II. Epi. Ioh. Whosoeuer transgresseth, and abideth not in the doctrine of Christ, hath not God. Hee that continueth in the doctrine of Christ, hee hath both the Father and the Sonne. 9.

Reuelation, I. I am *Alpha* and *Omega*, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, euen the Almighty. 8.

V. The

The Patterne of *Prayer.*

Together with foure PASSIONS thereof, Dauid Greeuously mourning and Confessing, Earnestly requesting, Passionately demanding, and Assuredly triumphing.

OF PRAYER.

PRay for them which hurt you and persecute you. 44. Mathew. V.

When thou prayest, bee not as the hypocrites: for they loue to stand and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men. 5. VI.

But when thou prayest, enter into thy chamber, and when

thou haſt ſhut thy doore, pray vnto thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly, 6.

Alſo when yee pray, vſe no vaine repetitions as the heathē: for they thinke to be heard for their much babbling, 7.

Bee yee not like them therefore: for your Father knoweth whereof yee haue need before yee aske of him. 8.

After this maner therfore pray yee, Our Father which art in heauen, halowed be thy name, 9.

Thy kingdome come, Thy will be done, euen in earth as it is in heauen. 10.

Giue vs this day our daily bread. 11.

And forgiue vs our debts, as we alſo forgiue our debters. 12.

And

And lead vs not into temptation, but deliuer vs from euil: for thine is the kingdome, and the power and the glory, for euer, Amen. 13.

VII.

Aske, & it ſhall be giuen you: ſeeke, and yee ſhall find: knock, & it ſhall be opened vnto you 7

For whoſoeuer asketh, receiueth: & he that ſeeketh findeth: and to him that knocketh, it ſhall bee opened 8.

XVIII.

Verely I ſay vnto you, that if two of you ſhall agree in earth vpon any thing, whatſoeuer they ſhal deſire, it ſhal be giuen them of my father which is in heauen. 19.

For where two or three are gathered together in my name, there am I in the midſt of the. 20

XXI.

Whatſoeuer yee ſhall aske in prayer, if ye beleeue ye ſhall receiue it. 22.

Watch

XXVI. Watch and pray, that yee enter not into temptation: for the ſpirit indeed is ready, but the fleſh is weake. 41.

Marke XI. When yee ſhall ſtand and pray, forgiue, if yee haue any thing againſt any man, that your Father alſo which is in heauen, may forgiue you your treſpaſſes 25:

For if yee will not forgiue, your Father which is in heauen will not pardon you your treſpaſſes. 26.

Luke. XXI. Watch therefore and pray continually, that yee may bee counted worthy to eſcape all thoſe things that ſhall come to paſſe, and that ye may ſtand before the Sonne of man. 36.

Iohn. XV. If yee abide in mee, and my words abide in you, aske what yee will and it ſhall bee done

to

to you, 7.

I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you. 22. XVI.

And in that day shall ye aske mee nothing, verily, verily, I say vnto you, whatsoeuer yee shall aske the Father in my Name, he will giue it you. 23.

Hetherto yee haue asked nothing in my Name: aske, and yee shall receiue, that your ioy may bee full. 24.

Likewise the Spirit also helpeth our infirmities: for wee know not what to pray as wee ought: but the Spirit it selfe maketh request for vs with sighes which cannot bee expressed. 26. Romanes. VIII.

Pray alwayes with all maner of prayer and supplication in the Ephesians. VI.

the Spirit: and watch thereunto with all perseuerance and supplication for all Saints. 18.

Philipians. IIII. Bee nothing carefull, but in all things let your requests bee shewed vnto God in prayer and supplication, with giuing thankes. 6.

Colossians. IIII. Continue in prayer, and watch in the same with thanksgiuing. 2.

I. Thessalo. V. Pray continually. 17.

I. Timoth. II. I will therefore that the men pray, euery where, lifting vp pure hands without wrath or doubting. 8.

I. Peter. IIII. Now the end of all things is at hand, Be ye therefore sober, and watching in prayer. 7.

I. Epi. Iohn. III. Whatsoeuer wee aske, wee receiue of him, because wee keepe his commandements, and doe those things that are plea-

pleasing in his sight. 22.

This is that assurance that we haue in him, that if wee aske any thing according to his wil, hee heareth vs, 14.

And if wee know that hee heareth vs whatsoeuer we aske, we know that we haue the petitions that wee haue desired of him. 15. V.

Dauid Greeuouslie *Mourning and Confessing.*

Psalmes. VI.

MIne eye is dimmed for despight, and sunke in because of all mine enemies. 7.

I fainted in my mourning, I cause my bed euery night to swimme, and water my couch with teares.

My

XXII. v

My God, my God, why hast thou forsaken mee? and art so farre from mine health, & from the words of my roaring. 1.

O my God, I crie by day, but thou hearest not, and by night but haue no audience. 2.

I am a worme, and not a man a shame of men, and the contempt of the people. 6.

I am like water powred out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the midst of my bowels. 14.

My strength is dried vp like a pot-sherd, and my tongue cleaueth to my iawes, and thou hast brought mee vnto the dust of death. 15. IV

XXXI. Haue mercy vpon mee, O Lord: for I am in trouble: mine eye, my soule, and my belly, are con-

consumed with griefe. 9.

For my life is wasted with heauinesse, and my yeares with mourning: my strength faileth for my paine, and my bones are consumed. 10.

I am forgotten as a dead man out of minde: I am like a broken vessell. 12.

XXXII. When I held my tounge, my bones consumed, or when I roared all the day. 3.

For thine hand is heauy vpon mee day and night; and my moysture is turned into the drought of Summer. 4.

XXXVIII. Thine arrowes haue light vpon mee, and thine hand lieth vpon mee. 2.

There is nothing sound in my flesh, because of thine anger: neither is there rest in my bones, because of my sinne. 3.

Mine

Mine iniquities are gone ouer mine head, & as a waighty burden they are too heauy for me.4

My wounds are putrified, and corrupt, because of my foolishnesse. 5.

I am bowed and crooked very sore: I go mourning all the day. 6.

My reines are full of burning, and there is nothing sound in my flesh 7.

I am weakened and sore broken: I roare for the very griefe of mine heart. 8.

Mine heart panteth: my strength faileth mee, and the light of mine eyes, euen they are not mine owne. 10.

My louers and my friends, stand aside from my plague, & my kinsmen stand a far off, 11.

Surely I am ready to halt, and

and my sorrow is euer before mee. 17.

Innumerable troubles haue compassed me: & my sins haue taken such hold vpon me, that I am not able to looke vp: yea they are mo in number then the haires of mine head: therefore mine heart hath failed me. 12. XL.

My teares haue beene my meat day and night, while they daily said, where is thy God? 3. XLII.

Our soule is beaten downe vnto the dust, our belly cleaueth vnto the ground. 25. XLIIII.

Mine heart trembleth within me, and the terrors of death are fallen vpon me. 4. LV.

Feare and trembling are come vpon me, and an horrible feare hath couered me. 5.

The waters are entred euen to my soule. 1. LXIX.

I ſtick faſt in the deepe mire, where no ſtay is: I am come into deepe waters, and the ſtreames runne ouer mee. 2.

I am weary of crying: my throate is dryes; mine eyes faile whilſt I waite for my God. 3.

They that hate me without a cauſe, are moe then the haires of mine head. 4.

I am become a ſtranger vnto my brethren, euen an alien vnto my mothers ſonnes. 8.

LXXI. I am become as it were a monſter vnto many. 7.

LXXXVIII. My ſoule is filled with euils, and my life draweth neere vnto the graue. 3

I am counted among them that go downe vnto the pit, & am as a man without ſtrength. 4

Free among the dead, like the ſlaine lying in the graue, whom

thou remembrest no more. 5.

Thou hast laid mee in the lowest pit, in darknesse, and in the deepe. 6.

Thine indignation lieth vpon mee, and thou hast vexed mee with all thy waues. 7.

Thou hast put away mine acquaintance farre from me, and made mee to bee abhorred of them: I am shut vp, and cannot get forth. 8.

Mine eye is sorrowfull through mine affliction. 9.

I am afflicted and at the point of death: from my youth I suffer thy terrors, doubting of my life. 15.

Thine indignations go ouer me, and thy feare hath cut mee off. 16.

They came round about me daily like water, and compassed

me together. 17.

My louers and friends hast thou put away from mee, and mine acquaintance hid themselues. 18.

CII. My dayes are consumed like smoake, and my bones are burnt like an hearth. 3.

Mine heart is smitten and withereth like grasse, because I forgat to eate my bread. 4.

For the voyce of my groning, my bones doe cleaue to my skinne. 5.

I am like a Pelican of the wildernesse: I am like an Owle of the deserts. 6.

I watch and am as a sparrow alone vpon the house top. 7.

Mine enemies reuile me daily, & they that rage against me, haue sworne against me. 8.

Surely I haue eaten ashes as bread,

bread, and mingled my drinke with weeping. 9.

Because of thine indignation and thy wrath: for thou hast heaued mee vp, and cast mee downe. 10.

My dayes are like a shadow that fadeth, and I am withered like grasse. 11.

I depart like the shadow that declineth, and am shaken off as the Grashopper. 23. CIX.

My knees are weake through fasting, and my flesh hath lost all fatnesse. 24.

My soule melteth for heauinesse. 28. CXIX.

I am like a bottle in the smoake. 83.

I am very sore afflicted. 107.

My soule is continually in mine hand. 109.

My flesh trembleth for feare of thee, and I am afraid of thy iudgments. 120.

I am small and dispised, 141.

Trouble and anguish are come vpon me. 143.

I haue gone astray like a lost sheepe. 176.

CXXXIX. Thou holdest me straight behinde and before, and layest thine hand vpon me. 5.

Thy knowledge is too wonderfull for me: it is so high that I cannot attaine vnto it. 6.

Dauid Earnestly *Requesting.*

Psalmes.

III. O Lord arise.

Helpe me O my God. 7.

IIII. Heare mee when I call, O God of my righteousnesse:

Haue mercy vpon mee.

Hearken

Hearken vnto my prayer. 1.
Lord lift vp the light of thy countenance vpon vs. 6.
Heare my words O Lord, V.
Vnderstand my meditation. 1
Hearken vnto the voyce of my cry. 2.
Heare my voyce in the morning. 3.
Lead mee O Lord in thy righteousnesse,
Make thy way plaine before my face. 8.
Let all them that trust in thee, reioyce and triumph for euer, 11.
O Lord rebuke mee not in VI.
thine anger,
Neither chastise mee in thy wrath. 1.
Haue mercy vpon mee O Lord, for I am weake.
O Lord heale mee, for my

bones are vexed. 2.
Returne O Lord deliuer my
soule.
Saue mee for thy mercies
sake. 4.

VII. Saue mee from all that per-
secute mee:
And deliuer me. 7.
Arise O Lord in thy wrath,
Lift vp thy selfe against the
rage of mine enemies. 6.
Iudge thou me O Lord ac-
cording to my righteousnesse,
and according to mine inno-
cencie that is in me. 8.
Oh, let the malice of the
wicked come to an end. 9.

IX. Haue mercy vpon me O Lord,
Consider my trouble, 13.
Vp Lord,
Let not man preuaile. 19.
Arise O Lord,

X. Lift vp thine hand,

Forget

Forget not the poore. 12.
Breake thou the arme of the wicked, and malicious. 15.

Helpe Lord, for there is not a godly man left. 1. XII.

Lighten mine eies, that I sleep not in death. 3. XIII.

Oh giue saluation vnto Israel out of Zion. 7. XIIII.

Preserue mee O God, for in thee doe I trust. 1. XVI.

Heare the right, O Lord, XVII.
Consider my cry,
Hearken vnto my prayer, of lippes vnfained. 1.
Let my sentence come forth from thy presence.
Let thine eyes behold equitie. 2.
Stay my steps in thy paths. 5.
Shew thy merueilous mercies, thou that art the Sauiour of them that trust in thee,

thee, from such as resist thy right hand. 7.

Keepe mee as the Apple of thine eye.

Hide me vnder the shadow of thy wings. 8.

XIX. Cleanse mee from secret faults. 12.

Keepe thy seruant also from presumptuous sinnes.

Let them not raigne ouer me. 13.

Let the words of my mouth, and the meditation of my heart bee acceptable in thy sight, O Lord my strength, and my redeemer. 14.

XXII. Bee not farre from mee, because trouble is neere. 11.

Deliuer my soule from the sword.

My desolate soule from the power of the dogge. 20.

Saue

Saue mee from the Lyons mouth.

Answer mee in sauing mee, from the hornes of the Vnicornes. 21.

My God I trust in thee, let mee not be confounded. XXV.

Let not my enemies reioyce ouer me. 2.

Shew me thy wayes, O Lord.

Teach me thy paths. 4.

Lead me forth in thy truth.

Teach mee. 5.

Remember O Lord thy tender mercies, and thy louing kindnesse. 6.

Remember not the sinnes of my youth.

Nor my rebellions. 7.

For thy names sake O Lord, be merciful to my iniquity. 11.

Turne thy face vnto me.

Haue mercy vpon me. 16.

Draw

Draw mee out of my troubles. 17.

Looke vpon mine affliction and my trauell.

Forgiue all my sinnes. 18.

Behold mine enemies for they are many. 19.

Keepe my soule,

Deliuer mee.

Let me not be confounded. 20

Let mine vprightnesse and equitie preserue me. 21.

Deliuer *Israel*, ô God out of all his troubles. 22.

XXVI. Iudge mee, O Lord, for I haue walked in mine innocencie. 1.

Prooue mee O Lord,

Try mee.

Examine my reines and mine heart. 2.

Gather not my soule with the sinners,

Nor

Nor my life with the bloudy men. 9.

Hearken vnto my voyce, O Lord when I cry, XXVII.

Haue mercy also vpon me, Heare me. 7.

Hyde not therefore thy face from me,

Nor cast thy seruant away in displeasure.

Leaue me not,

Neither forsake mee, O God of my saluation. 9.

Teach me thy way O Lord,

Lead mee in a right path. 11.

Giue mee not vnto the lust of mine aduersaries. 12.

Bee not deafe toward me. 1. XXVIII.

Heare the voyce of my petitions when I crye vnto thee, when I hold vp mine hands toward thine holy Oracle. 2.

Draw

Draw me not away with the wicked, and with the workers of iniquity. 3.

Reward them according to their deeds. 4.

Saue thy people.

Blesse thy inheritance. 9.

XXX. Heare O Lord and haue mercy vpon me:

Be thou my helper. 10.

XXXI. Bow downe thine eare to me. Make haste to deliuer me.

Be vnto me a strong rock, and a house of defence to saue me. 1.

Draw me out of the net that they haue laide priuily for mee. 4.

Haue mercy vpon mee O Lord, for I am in trouble. 9.

Deliuer mee from the hand of my enemies.

And from them that persecute me. 15.

Make

Make thy face to shine vpon thy seruant,

Saue mee through thy mercie. 16.

Let mee not bee confounded O Lord. 17.

Let the lying lips bee made dumbe, which cruelly, proudly and spightfully speake against the righteous. 18.

Plead thou my cause O Lord, with them that striue with me. XXXV.

Fight thou against them that fight against me. 1.

Lay hand vpon the shield and buckler.

Stand vp for mine helpe. 2.

Bring out also the speare.

Stop the way against them that persecute me.

Say vnto my soule, I am thy saluation. 3.

Let them bee confounded and

and put to shame, that seeke after my soule:

Let them be turned back, and brought to confusion, that imagine mine hurt. 4.

Let them be as chaffe before the winde,

Let the Angell of the Lord scatter them. 5.

Let their way bee darke and slippery,

Let the Angell of the Lord persecute them. 6.

Let destruction come vpon him at vnawares;

Let his net that he hath laid priuily take him:

Let him fall into the same destruction. 8.

Deliuer my soule from their tumult,

Euen my desolate soule from the Lyons. 17.

Let not them that are mine enemies vniustly reioyce ouer mee.

Neither let them winke with the eye, that hate mee without cause. 19.

Keepe not silence.

Bee not farre from mee, O Lord. 22.

Arise,

Wake to my iudgement: euen to my cause. 23.

Iudge me ô Lord my God according to thy righteousnes. 24

Let them be confounded and put to shame, together, that reioyce at mine hurt.

Let them bee clothed with confusion and shame, that lift vp themselues against mee. 26.

Let them be ioyfull and glad, that loue my righteousnesse. 27

Extend thy louing kindnesse vnto

XXXVI. vnto them that know thee, 10.
Let not the foote of pride come against mee.
Let not the hand of the wicked men moue me, 11.

XXXVIII. O Lord rebuke mee not in thine anger:
Neither chastise mee in thy wrath. 1.
Forsake me not O Lord,
Bee not thou farre from me my God. 21.
Hast thee to helpe me, O my Lord, my saluation. 22.

XXXIX. Lord let mee know my end, and the measure of my dayes, what it is,
Let mee know how long I haue to liue. 4.
Deliuer mee from all my transgressions:
Make mee not a rebuke to the foolish. 8.

Take

Take thy plague away from mee. 10.

Heare my prayer, O Lord,
Hearken vnto my crye.
Keepe not silence at my teares, 12.

Stay thine anger from me. 13

With-draw not thy tender mercy from me, O Lord. XL.
Let thy mercy and thy truth alway preserue mee. 11.

Let it please thee O Lord to deliuer me,
Make hast O Lord to helpe mee. 13.

Let them be confounded and put to shame together that seeke my soule to destroy it.
Let them bee driuen backward, and put to rebuke that desire my hurt. 14.

Let them be destroyed for a reward of their shame, which

say vnto mee, aha, aha, 15.

Let all them that seeke thee, reioyce and bee glad in thee:

Let them that loue thy saluation, say alwayes the Lord be praised. 16.

XLI. Lord haue mercy vpon mee:

Heale my soule. 4.

O Lord haue mercy vpon me,

Raise me vp. 10.

XLIII. Iudge me O God,

Defend my cause, against the vnmercifull people:

Deliuer me from the deceitfull and wicked man. 1.

Send thy light and thy truth:

Let them lead mee vnto thy holy Mountaine, and to thy Tabernacles. 3.

XLIIII. Vp,

Awake,

Be not farre off for euer.

Rise

Rise vp for our succour.
Redeeme vs for thy mercies sake, 26.

Let mount Zion reioyce, XLVIII.
And the daughters of Iudah bee glad. 11.
Compasse about Zion,
Goe round about it,
Tell the Towers thereof. 12.
Marke well the wall thereof,
Behold the tower. 13.

Haue mercy vpon mee O LI.
God, according to thy louing kindnesse.
According to the multitude of thy compassions, put away mine iniquities. 1.
Wash mee throughly from mine iniquitie,
Cleanse me from my sinne. 2
Purge me with Hyssop, and I shall be cleane,
Wash mee and I shall bee whi-

whiter then snow. 7.

Make mee to heare ioy and gladnesse. 8.

Hide thy face from my sinnes.

Put away all my iniquities.

Create in mee a cleane heart O God,

Renue a right spirit within me. 10.

Cast mee not away from thy presence,

Take not thy holy spirit from mee. 11.

Restore to mee the ioy of thy saluation,

Stablish mee with thy free Spirit. 12.

Deliuer mee from bloud O God. 14.

Open thou my lips O Lord. 15

Bee fauourable vnto Zion for thy good pleasure.

Build the walls of Ierusalē. 18

Ob

Oh giue ſaluation vnto Iſrael out of Zion. 6.	LIII.
Sane me ô God, by thy name, By thy power iudge me. 1. O God heare my prayer. Hearken vnto the words of my mouth. 2.	LIIII.
Heare my prayer, O God. Hide not thy ſelfe from my ſupplication. 1. Hearken vnto me, Anſwer me. 2. Deſtroy O Lord, and deuide their tongues. 9. Let death ſeaze vpon them, Let them goe downe quick into the graue. 15.	LV.
Be mercifull to me o God, for man would ſwallow me vp. 1. Put my teares into thy bottle. 8	LVI.
Haue mercy vpon me O God, Haue mercy vpon mee. 1.	LVII.
Breake their teeth O God in	LVIII.

their mouthes.

Breake the iawes of the young Lyons, O Lord. 6.

Let them melt like the waters.

Let them passe away, when he shooteth his arrowes,

Let them be broken. 7.

Let him consume like a snaile that melteth,

And like the vntimely fruite of a woman that hath not seene the Sunne. 8.

LIX. O my God deliuer me from mine enemies:

Defend mee from them that rise vp against me. 1.

Deliuer mee from the wicked doers,

And saue me from the bloudy men. 2.

O God of Israel, awake to visite all the Heathen,

Be

Bee not mercifull, vnto all that transgresse maliciously. 5.

Slay them not least my people forget it,

But scatter them abroad by thy power.

Put them downe, O Lord our shield. 11.

Let them bee taken in their pride. 12.

Consume them in thy wrath,

Consume them that they be no more.

Let them know that God ruleth in *Iacob*. 13.

Turne againe vnto vs. 1. LX.

Helpe with thy right hand,

Heare mee. 5.

Giue vs helpe against trouble. 11.

Heare my cry, O God, LXI.

Giue eare vnto my prayer. 1.

LXIIII. Bring mee vpon the rock that is higher then I. 2.
Heare my voyce O God, in my prayer.
Preserue my life from fear of the enemy. 1.
Hide me from the conspiracie of the wicked,
LXVII. And from the rage of the workers of iniquity. 2.
God bee mercifull vnto vs, and blesse vs, and cause his face to shine among vs. 1.
Let the people bee glad and reioyce, 4.
LXVIII. Let all the people praise thee, 5.
Stablish O God, that which thou hast wrought in vs, 28.
Destroy the company of the speare-men,
And multitude of the mighty bulls, with the calues of the people

people, that tread vnder feete pieces of siluer:

Scatter the people that delight in warre. 30.

Saue mee, O God, for the waters are entred euen to my soule. 1.

LXIX.

Let not them that trust in thee, O Lord God of hostes, be shamed for me:

Let not those that seeke thee be confounded through me. 6.

O God heare me in the truth of thy saluation. 13.

Deliuer me out of the mire, that I sinck not:

Let mee bee deliuered from them that hate me.

And out of the deepe waters.

Let not the water flood ouerme:

Neither let the deepe swallow

low mee vp.

Let not the pitte shut her mouth vpon me. 15.

Heare mee O Lord, for thy louing kindnesse is good:

Turne vnto me, according to the multitude of thy tender mercies. 16.

Hide not thy face from thy seruant,

Make haste, and heare me. 17.

Draw neere vnto my soule and redeeme it:

Deliuer me because of mine enemies. 18.

Let their table bee a snare before them,

And their prosperity their ruine. 19.

Let their eyes bee blinded that they see not:

And make their loynes alway to tremble. 20.

Powre

Powre out thine anger vpon them,
Let thy wrathfull displeasure take them. 24.
Let their habitation be void,
Let none dwell in their tents. 25. LXXI
Lay iniquity vpon their iniquitie,
Let them not come into thy righteousnesse. 27.
Let them bee put out of the booke of life,
Neither let them be written with the righteous. 28.
O God haste thee to deliuer me, LXX.
Make haste to helpe mee, O Lord. 1.
Let them be confounded & put to shame, that seeke my soule.
Let them bee turned backward, and put to rebuke that desire mine hurt. 2.

Let

Let them be turned back for a reward of their shame, which said, aha, aha, 3.

O God make haste to mee.

O Lord make no tarrying, 5.

LXXI. In thee O Lord I trust, let mee neuer be ashamed. 1.

Rescue mee and deliuer me, in thy righteousnesse.

Incline thine eare vnto me, Saue me. 2.

Bee thou my strong rocke wherevnto I may alwayes resort. 3.

Deliuer mee, O my God out of the hand of the wicked:

Out of the hand of the euill and cruell man. 4.

Let my mouth be filled with thy praise, and with thy glory euery day. 8.

Cast mee not off in the time of age.

For-

Forſake mee not when my ſtrength faileth. 9.

Go not far from me, O God: My God, make haſt to helpe me. 12.

Let them bee confounded, and conſumed, that are againſt my ſoule:

Let them bee couered with reproofe and confuſion that ſeeke mine hurt. 13.

O God forſake me not, vntill I haue declared thine arme vnto this generation, and thy power to all them that ſhall come. 18.

Giue thy iudgments to the King, O God, LXXII.

And thy righteouſneſſe to the Kings ſonne, 1.

Thinke vpon thy congregation which thou haſt poſſeſſed of old. LXXIIII.

And

And on the rod of thine inheritance, which thou hast redeemed.

And on this mount Zion wherein thou hast dwelt. 2.

Lift vp thy stroakes that thou mayest for euer destroy euery enemy that doth euill to the Sanctuary. 3.

Giue not the soule of thy Turtle-doue vnto the beast,

Forget not the congregation of thy poore for euer. 19.

Consider thy couenant. 20.

Oh let not the oppressed returne ashamed,

But let the poore and needy praise thy name. 21.

Arise O GOD, maintaine thine owne cause:

Remember thy dayly reproch by the foolish man. 22.

Forget not the voyce of thine

thine enemies. 23.

Powre out thy wrath vpon the Heathen that haue not knowne thee: LXXIX.

And vpon the kingdoms that haue not knowne thy name. 6.

Remember not against vs the former iniquities,

But make haſt, and let thy tender mercies preuent vs. 8.

Helpe vs O GOD of our ſaluation, for the glory of thy name,

Deliuer vs,

Bee mercifull to our ſinnes for thy names ſake. 9.

Let the ſighing of the priſoners come before thee.

According to thy mighty arme preſerue the children of death. 11.

Render vnto our neighbours ſeauen-fold into their boſome

their

their reproch, wherewith they
haue reproched thee, ô Lord.13

LXXX. Heare O thou sheapheard of
Israell,

Shew thy brightnesse, thou
that sittest betweene the Che-
rubins. 1.

Before *Ephraim*, and *Benja-
min*, and *Manasseth*, stirre vp
thy strength and come to helpe
vs. 2.

Turne vs againe O God,

Cause thy face to shine, that
we may be saued. 3.

Turne vs againe, O God of
hosts,

Cause thy face to shine, and
wee shall bee saued. 7.

Returne we beseech thee, O
Lord God of hosts,

Looke downe from heauen,
and behold & visit this Vine. 14

And the Vineyard, that thy
right

right hand hath planted.

And the young Vine that thou madest strong for thine owne selfe. 15.

Let thine hand bee vpon the man of thy right hand.

And vpon the sonne of man, whom thou madest strong for thine owne selfe. 17.

Keepe not thou silence, O God. LXXXIII.

Bee not still, and cease not O God. 1.

Make them, euen their Princes, like *Oreb*, and like *Zeeb*,

Yea all their Princes, like *Zeba* and *Zalmuna*. 11.

O my God make them like vnto a wheele,

And as the stubble before the winde. 13.

As the fire burneth the forrest, and as the flame setteth

the mountaines on fire: so per-
secute thé with thy tempest. 14
Make them affraide with
thy storme. 15.
Fill their faces with shame
that they may seeke thy name
O Lord. 16.
Let them bee confounded
and troubled for euer:
Yea let them be put to shame
and perish. 17.

LXXXV. Turne vs O God of our sal-
uation,
Release thine anger toward
vs. 4.
Shew vs thy mercy, O Lord,
Grant vs thy saluation. 7.

LXXXVI. Incline thine eare, O Lord,
Heare mee, for I am poore
and needy. 1.
Preserue thou my soule, for
I am mercifull:
My God, saue thou thy ser-
uant

uant that truſteth in thee. 2.

Be mercifull to mee, ó Lord: for I cry vpon thee continually. 3.

Reioyce the ſoule of thy ſeruant, for vnto thee O Lord doe I lift vp my ſoule. 4.

Giue eare Lord vnto my praier,

Hearken to the voice of my ſupplication. 6.

Teach me thy way, O Lord: and I will walke in thy truth,

Knit mine heart vnto thee, that I may feare thy name. 11.

Turne vnto mee,

Haue mercy vpon me:

Giue thy ſtrength vnto thy ſeruant,

Saue the ſonne of thine haind-maid. 16.

Shew a token of thy goodneſſe towards me. 17.

LXXXVIII Let my prayer enter into thy presence,

Incline thine eare vnto my crye. 2.

LXXXIX Remember of what time I am. 47.

Remember, O Lord the rebuke of thy seruants, which I beare in my bosome of all the mighty people. 50.

XC. Teach vs so to number our dayes, that wee may apply our hearts vnto wisdome. 12.

Returne O Lord,

Be pacified towards thy seruants. 13.

Fill vs with thy mercy in the morning. 14.

Comfort vs according to the dayes, that thou hast afflicted vs, and according to the yeares that we haue seene euill. 15.

Let thy worke bee seene to-

ward

wards thy seruants, and their glory vpon their children. 16.
Let the beauty of the Lord our God be vpon vs,
Direct thou the worke of our hands vpon vs.
Euen direct the worke of our hands. 17.

O Lord God the auenger, O God the auenger, shew thy selfe clearly. 1. XCIIII.
Exalt thy selfe, O Iudge of the world,
Render a reward to the proud. 2.

O Lord heare my prayer, Let my cry come vnto thee. 1. CII.
Hide not thy face from mee in the time of my trouble,
Incline thine eares vnto me.
When I call make hast to heare me. 2.
O my God, take me not away

in the midst of my dayes. 24.

CIIII. Let the sinners be consumed out of the earth, and the wicked till there be no more, 35.

CVI. Remember me, O Lord, with the fauour of thy people,

Visit me with thy saluation. 4

Saue vs, O Lord our God,

Gather vs from among the Heathen, that wee may praise thine holy name, and glory in thy praise. 47.

CVIII. Exalt thy selfe O God, aboue the heauens,

Let thy glory be vpon all the earth. 5.

That thy beloued may bee deliuered, helpe with thy right hand and heare me. 6.

Giue vs helpe against trouble: for vaine is the helpe of man. 12.

CIX. Hold not thy tonng, O God of

of my praiſe,1.
Set thou the wicked ouer him,
Let the aduerſary ſtand at his right hand.6.
When he ſhall be iudged, let him be condemned:
Let his prayer be turned into ſinne.7.
Let his dayes be few,
Let another take his charge.8
Let his children bee fatherleſſe, and his wife a widdow.9.
Let his children be vagabonds and begge, and ſeeke bread, comming out of their places deſtroyed.10.
Let the extortioner catch al that hee hath, Let the ſtranger ſpoile his labour.11
Let there be none to extend mercy vnto him,
Neither let there bee any to ſhewe mercye vppon his

fatherlesse children. 12.

Let his posterity be destroyed,

In the generation following let their name be put out. 13.

Let the iniquity of his fathers bee had in remembrance with the Lord:

Let not the sinne of his mother be done away. 14.

But let them alway be before the Lord, that hee may cut off their memoriall from the earth. 15.

But thou, O Lord my God, deale with mee according to thy name:

Deliuer mee, for thy mercy is good. 21.

Helpe me, O Lord my God,

Saue mee according to thy mercy. 26.

Let mine aduersaries be clothed with shame,

Let

Let them couer them-selues with their confusion as with a cloake. 29.

O Lord I pray thee saue now. CXVIII.

O Lord I pray thee now giue prosperity. 25.

Forsake me not ouer long. 8 CXIX.

Let me not wander from thy commandements. 10.

Teach me thy statutes. 12.

Be beneficiall to thy seruant, that I may liue and keepe thy word. 17.

Open mine eyes that I may see the wonders of thy law. 18.

Hide not thy commandements from mee. 19.

Remoone from mee shame and contempt. 22.

Quicken mee according to thy word. 25.

Make mee to vnderstand the way of thy precepts. 27.

Raise

Raise mee vp according to thy word.28.

Take from mee the way of lying,

Grant mee graciously thy law.29.

Giue me vnderstanding, and I will keepe thy law.34.

Direct me in the path of thy commandements, for therein is my delight.35.

Incline mine heart vnto thy testimonies, and not to couetousnesse.36.

Turne away mine eyes from regarding vanitie:

Quicken mee in thy way.37.

Stablish thy promise to thy seruant.38.

Take away my rebuke that I feare.39.

Quicken mee in thy righteousnesse.40.

Let

Let thy louing kindnesse come vnto me, O Lord, & thy saluation according to thy promise. 41

Take not the word of truth vtterly out of my mouth. 43.

Remember the promise made to thy seruant, wherein thou hast caused me to trust. 49.

Be mercifull vnto me, according to thy promise. 58.

Teach mee good iudgment and knowledge. 66.

Thine hands haue made me & fashioned me: giue me vnderstanding therefore, that I may learne thy cõmandements. 73.

I pray thee that thy mercy may comfort me according to thy promise vnto thy seruãt. 76

Let thy tender mercies come vnto me, that I may liue. 77.

Let the proud be ashamed, for they haue dealt wickedly and falsly

falſly with me.78.

Let ſuch as feare thee, turne vnto mee, and they that know thy teſtimonies.79.

Let my heart be vpright in thy ſtatutes, that I bee not aſhamed,80.

Quicken mee according to thy louing kindneſſe.88.

I am thine, ſaue me,94.

O Lord quicken me according to thy word.107.

O Lord I beſeech thee accept the free offrings of my mouth,

Teach me thy iudgments.108

Stabliſh me according to thy promiſe, that I may liue,

Diſapoint mee not of mine hope, 116.

Stay thou me, and I ſhall be ſafe.117.

Leaue mee not to mine oppreſ-

oppressors. 121.

Answer for thy seruant in that which is good,

Let not the proud oppresse mee. 122.

Deale with thy seruant according to thy mercy. 124.

I am thy seruant, grant mee therefore vnderstanding, that I may know thy testimonies. 125.

Looke vpon me,

Be mercifull vnto me, as thou vsest to do vnto those that loue thy name. 132.

Direct my steps in thy word,

Let none iniquity haue dominion ouer me. 133.

Deliuer mé from the oppression of men. 134.

Shew the light of thy countenance vpon thy seruant. 135.

I haue cried with my whole heart: heare mee O Lord, and I will

I will keepe thy ſtatutes. 145.
Saue me, and I will keepe thy teſtimonies. 146.
Heare my voyce according to thy louing kindneſſe:
O Lord quicken me according to thy iudgment. 149.
Behold mine affliction,
Deliuer me. 153.
Plead my cauſe,
Deliuer me.
Quicken mee according to thy word. 154.
Quicken mee according to thy iudgments. 156.
Conſider O Lord how I loue thy precepts:
Quicken mee according to thy louing kindneſſe. 159.
Let my complaint come before thee O Lord,
Giue mee vnderſtanding according vnto thy word. 169.

Let

Let my supplication come before thee,	
Deliuer mee according to thy promise. 170.	
Let thine hand helpe mee, for I haue chosen thy precepts. 173.	
Let my soule liue, and it shall praise thee, and thy iudgments shall helpe me. 175.	
I haue gone astray like a lost sheepe, seeke thy seruant, for I doe not forget thy commandements. 176.	
Deliuer my soule, O Lord from lying lips, and from a deceitfull toung. 2.	CXX.
Doe well, O Lord, vnto those that be good, and true in their hearts. 4.	CXXV.
Lord heare my voice, Let thine eares attend to the voice of my prayers. 2.	CXXX.

Lord

CXXXII Lord remember *Dauid* with all his affliction 1.

Arise O Lord to come vn thy rest, thou and the Arke thy strength. 8.

Let thy Priests bee clothe with righteousnesse,

Let thy Saints reioyce. 9.

For thy seruant *Dauids* sake refuse not the face of thine noynted. 10,

CXXXVIII Forsake not the workes thine hands. 8.

CXXXIX. Oh that thou wouldest slay, God, the wicked and blood men, to whom I say: Depart from me. 19.

Trie mee O God mine heart:

Proone mee and know thoughts. 23.

Consider if there be any way of wickednesse in mee,

Lea

Lead mee in the way for e-
uer.24.

Deliuer mee O Lord, from CXL.
the euill man.

Preserue me from the cruell
man.1.

Keepe me O Lord, from the
hands of the wicked,

Preserue me from the cruell
man: which purposeth to cause
my steps to slide: 4.

Heare O Lord, the voyce of
my prayers.6.

Let not the wicked haue his
desire O Lord,

Performe not his wicked
thought, least they be proud.8.

As for the chiefe of them that
compasse me about, let the mis-
chiefe of their owne lips come
vpon them.9.

Let coales fall vpon them.

Let him cast them into the

CXLI.

fire, and into the deep pits that they rise not. 10.

O Lord I call vpon thee, hast thee vnto me:

Heare my voyce, when I cry vnto thee. 1.

Let my prayer bee directed in thy sight, as Incense,

And the lifting vp of my hands as an euening sacrifice.

Set a watch, O Lord, before my mouth,

Keepe the doore of my lips.

Incline not mine heart vnto euil, that I should commit wicked workes with men that worke iniquity,

Let me not eate of their delicates. 4.

Let the righteous smite me, for that is a benefit,

Let him reproue mee, and it shall bee a precious oyle, that

shall

shall not breake mine head, for
within a while, I shall euen pray
in their miserie. 5.
In thee is my trust leaue not
my soule destitute. 8.
Keepe mee from the snare
which they haue laid for me,
And from the grinnes of the
workers of iniquity. 9.
Let the wicked fall into his nets
together whiles I escape. 10.

CXLII.

Hearken vnto my crie, for I
am brought very low.
Deliuer mee from my perse-
cuters, for they are too strong
for me. 6.
Bring my soule out of prison,
that I may praise thy name. 7.

CXLIII.

Heare my prayer O Lord,
Hearken vnto my supplica-
tion,
Answer me in thy truth, and
in thy righteousnesse, 1.

Enter not into iudgment with
thy seruant: (for in thy sight
shall none that liueth bee iu-
stified) 2.

Heare mee speedily, O Lord,
for my spirit faileth,

Hide not thy face from me,
else I shall bee like vnto them
that go downe into the pit. 7.

Let mee heare thy louing
kindnesse in the morning, for in
thee is my trust:

Shew mee the way that I
should walke in, for I lift vp my
soule vnto thee. 8.

Deliuer mee, O Lord, from
mine enemies, for I hide me
with thee. 9.

Teach me to do thy will, for
thou art my God:

Let thy good Spirit lead me
vnto the land of righteous-
nesse. 10.

Quick-

Quicken me, O Lord, for thy
names sake,
And for thy righteousnesse,
bring my soule out of trouble.
11.
For thy mercy slay mine ene-
mies,
Destroy all them that op-
presse my soule, for I am thy
servant, 12.

CXLIIII.

Bow thine heavens O Lord,
and come downe,
Touch the Mountaines, and
they shall smoake.
Cast forth the lightning, and
scatter them,
Shoote out thine arrowes
and consume them. 6.
Send thine hand from above.
Deliver me, and take me out
of the great waters, and from
the hand of the strangers. 7.
Rescue me, and deliver me

from the hand of strangers whose mouth talketh vanity.

Dauid Passionatly demanding.

Psalmes. X. VVHy standest thou far off, O Lord, and hide thy selfe in due time, euen in affliction? 1.

CXLIIII. Wherefore doth the wicked contemne God? 13.

XIII. How long wilt thou forget me, O Lord, for euer? how long wilt thou hide thy face from me? 1.

How long shall I take counsell with my selfe, hauing weariness daily in mine heart? how long shall mine enemy be exalted aboue me? 2.

XV. Lord, who shall dwell in thy Tabernacle? who shall rest in thine

thine holy mountaine? 1.
When shall I come & appeare before the presence of God? 2.
Why sleepest thou o Lord? 23.
Wherefore hidest thou thy face? and forgettest our misery and affliction. 24.
O God, why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture? 1.
O God, how long shall the aduersary reproach thee? shall the enemy blaspheame thy Name for euer? 10.
Why withdrawest thou thine hand, euen thy right hand? 11.
Will the Lord absent himselfe for euer? and will he shew no more fauour? 7.
Is his mercy cleane gone for euer? doth his promise faile for euer-more?

XLII.
XLIIII.
LXXIII.
LXXVII.

Hath God forgotten to bee
mercifull? hath hee shut vp his
tender mercies in displeasure?

LXXIX. Lord, how long wilt thou be
angry, for euer? shall thy ie-
lousie burne like fire? 5.

LXXX. O Lord God of hosts, how
long wilt thou be angry against
the prayer of thy people? 4.

LXXXV. Wilt thou be angry with vs
for euer? and wilt thou prolong
thy wrath from one generation
to another? 5.

Wilt thou not turne againe
and quicken vs, that thy people
may reioyce in thee? 6.

LXXXVIII Wilt thou shew a miracle to
the dead? or shall the dead rise
and praise thee? 10.

Shall thy louing kindnesse be
declared in the grape? or thy
faithfulnesse in destruction? 11.

Shall thy wondrous workes
be

e knowne in the darke? and
thy righteousnesse in the land
of oblivion? 12.
Lord why doest thou reiect
my soule, and hidest thy face
from mee? 14.
Lord, how long wilt thou LXXXIX.
hide thy selfe, for euer? shall
thy wrath burne like fire? 46.
Lord, where are thy former
mercies, which thou swarest
vnto *Dauid* in thy truth? 49.
How long shall the wicked, XCIIII.
how long shall the wicked tri-
umph? 3.

Dauid assuredly *Triumphing.*

THou Lord art a buckler for Psalme.
me: my glory, and the lif- III.
ter vp of mine head. 3.
The Lord hath heard my V I.
petiti-

petition, the Lord will receiue my prayer, 9.

All mine enemies shall bee confounded and sore vexed: they shall be turned back, and put to shame suddenly. 10.

XVI. The Lord is the portion of mine inheritance, & of my cup: thou shalt maintaine my lot. 5.

I haue set the Lord alwaye before mee, for hee is at my right hand, therfore I shall not slide. 8.

Wherefore my heart is glad, and my toung reioyceth: my flesh also doth rest in hope. 9.

For thou wilt not leaue my soule in the graue: neither wilt thou suffer thine holy one to see corruption. 10.

Thou wilt shew me the path of life: in thy presence is the fulnesse of ioy: and at thy right hand

hand there are pleasures for euer-more. 11.

XVIII. The Lord is my rock, and my fortresse, and he that deliuereth mee, my God and my strength, in him will I trust, my sheild, the horne also of my saluation, and my refuge. 2.

XXII. He hath not despised nor abhorred the affliction of the poore: neither hath he hid his face from him, but when hee called vnto him, he heard. 24.

XXIII. Though I should walke through the Valley of the shadow of death, I will feare no euill, for thou art with me: thy rod & thy staf they cõfort me. 4

XXVII. The Lord is my light and my saluation, whom shall I feare? the Lord is the strength of my life, of whom shal I be affraid? 1

Though my father and my mother

mother should forsake mee, yet the Lord will gather me vp. 10.

XXVIII. The Lord is my strength and my shield: mine heart trusted in him, and I was helped: therefore mine heart shall reioyce, and with my song will I praise him. 7.

XXXI. Though I said in mine haſt, I am cast out of thy sight, yet thou heardest the voice of my prayer, when I cryed vnto thee. 22.

XXXVI. With thee is the Well of life, and in thy light shall wee see light. 9.

XXXVIII. On thee O Lord do I waite: thou wilt heare mee, my Lord, my God. 15.

XL. Though I be poore and needy, the Lord thinketh on mee: thou art mine helper and my deliuerer. 17.

Why

Why art thou cast downe, my soule? and why art thou disquieted within me? waite on God, for I will yet giue him thankes: he is my present help and my God. 11. XLII.

God is our hope and strength, and helpe in troubles, ready to be found. 1. XLVI.

Therefore will not we feare though the earth bee mooued, and though the Mountaines fal into the midst of the sea. 2.

Though the waters thereof rage, and bee troubled, and the Mountaines shake at the surges of the same. 3.

God shall deliuer my soule from the power of the graue, for he will receiue me: 15. XLIX.

I will call vnto God, and the Lord will saue me. 16. LV.

Euening and morning, and at

at noone will I pray, and make a noise, and hee will heare my voice. 17.

LVI. I will reioyce in God, because of his word, I trust in God, and will not feare what flesh can do vnto me. 4.

LIX. My mercifull God will preuent me: God will let mee see my desire vpon my enemies. 10

LXI. Thou hast been my hope, and a strong tower against the enemie. 3.

I will dwell in thy Tabernacle for euer, & my trust shall be vnder the couering of thy wings. 4

LXII. Yet my soule keepeth silence vnto God: of him commeth my saluation. 1.

Yet hee is my strength, and and my saluation; and my defence: therefore I shall not much be mooued. 2.

Yet

Yet my ſoule keepe thou ſilence vnto God: for mine hope is in him. 5.

Yet is he my ſtrength & my ſaluation, and my defence, therfore I ſhall not be mooued. 6.

In God is my ſaluation & my glory, the rock of my ſtrength: in God is my truſt. 7.

Thy louing kindneſſe is better then life: therefore my lips ſhall praiſe thee. 3. LXIII.

My ſoule ſhall be ſatisfied as with marrow and fatneſſe, and my mouth ſhal praiſe thee with ioyfull lips. 5.

Becauſe thou haſt bin mine helper, therfore vnder the ſhadow of thy wings will I reioyce. 7.

VVhen I am poore and in heauineſſe, thine helpe O God, ſhall exalt me. 29. LXIX.

Thou art mine hope, O Lord God, LXXI.

God, euen my truſt from my youth. 5.

Thy righteouſneſſe O God, I will exalt on high: for thou haſt done great things: O God, who is like vnto thee 19.

Which haſt ſhewed mee great troubles and aduerſities, but thou wilt returne and reuiue me, and wilt come againe, and take me vp from the depth of the earth. 20.

Thou wilt increaſe mine honour, and returne and comfort mee. 21.

LXXIII. Thou haſt holden me by my right hand. 23.

Thou wilt guide mee by thy counſell, and afterward receiue me to glory, 24.

Whom haue I in heauen but thee? and I haue deſired none in the earth with thee. 25.

My

My flesh faileth, and mine heart also: but GOD is the strength of mine heart, and my portion for euer. 26.

The Lord is my refuge, and my GOD is the rocke of my hope. 22. XCIIII.

The Lord preserueth the simple: I was in misery, and hee saued mee. 6. CXVI.

Returne vnto thy rest O my soule, for the Lord hath beene beneficiall vnto thee. 7.

Because thou hast deliuered my soule from death, mine eies from teares, and my feete from falling, 8.

I shall walke before the Lord in the land of the liuing. 9.

I called vpon the Lord in trouble, and the Lord heard me, and set me at large. 5. CXVIII.

The Lord is with me, there-

fore I will not feare what man can doe vnto me.6.

The Lord is with me among them that helpe me: therefore shall I see my desire vpon mine enemies.7.

CXXXVIII Though I walke in the midst of trouble, yet wilt thou reuiue mee: thou wilt stretch forth thine hand vpon the wrath of mine enemies, and thy right hand shall saue me.7.

The Lord will performe his worke towards me.8.

CXLIIII. Hee is my goodnesse and my fortresse, my tower and my deliuerer, my shield, and in him I trust. 2.

Prayers

Prayers heard in the *Old Testament.*

Abraham beeing childlesse, prayeth vnto the Lord for a sonne: heard, granted. 4.	Genesis. XV
Abraham prayeth vnto the Lord for *Ismael*: heard, granted. 20.	XVII.
Lot at the Angels command departing out of Sodom, with his wife and two daughters, prayeth that he may bee saued flying into Zoar: heard, granted. 21.	XIX.
Abraham prayeth vnto God to heale *Abimelech*, his wife, and seruants: heard, granted. 17.	XX.
Abrahams seruant, according to his oath, seeking a wife for *Izhak* his Maisters sonne,	XXIIII.

prayeth vnto the Lord for prosperous successe : heard, granted. 15.

XXV. *Izhak* prayeth vnto the Lord, for his wife *Rebekah*, because shee was barren: heard, granted. 21.

Exodus. II. The children of Israell, sighing vnder the bondage of new *Pharaoh*, cry vnto the Lord for helpe: heard, granted. 24.

VIII. *Moses*, at *Pharoahs* intreatie, prayeth vnto the Lord, to remooue the frogs which were sent vpon him, couering all the land of Ægypt : heard, granted. 13.

Moses at *Pharoahs* intreatie, prayeth vnto the Lord, to remooue the swarmes of flyes, which were sent vpon him, his houses, and all the land of Egipt: heard, granted. 31.

Moses

Moses at *Pharoahs* intreatie, prayeth vnto the Lord, to remooue the plague of thunder, haile, and lightning, from him, and the whole land of Egypt: heard, granted. 33.	IX.
Moses at *Pharoahs* intreatie, prayeth vnto the Lord to remooue the plague of grasshoppers: heard, granted 19.	X.
Moses prayeth vnto the Lord for the Israelits, who murmure against him, because of *Pharoah* and his army pursuing them: heard, granted. 15.	XIIII.
Moses, the children of Israell murmuring against him at *Marah* in the wilderneſſe, becauſe of the bitter waters, cryeth vnto the Lord for them: heard, granted. 25.	XV.
Moses, the children of Israel murmuring against him at Rephidim,	XVII.

phidim, becauſe there was no water for them to drinke, cryeth vnto the Lord for them: heard, granted. 5.

XXXII. *Moſes* beeing on the mountaine with God, the Lord telling him of Iſraels idolatry, to his thinking minded to deſtroy them, prayeth for them notwithſtanding: heard, granted. 14

XXXIII. *Moſes* praieth vnto the Lord, that his preſence may goe vp before rebellious Iſrael: heard, granted. 17.

Moſes praieth vnto the Lord, that hee would ſhew him his glory: heard, granted; ſo farre as mortalitie might, ſhould, or could behold. 19.

Numbers. XI. The Lord conſuming with fire, the out-moſt part of the hoſt of the Iſraelits: *Moſes* praieth vnto the Lord, that the fire might

might ceaſe: heard, granted. 2.
The children of Iſrael, luſting after fleſh, and loathing Manna, murmure againſt *Moſes*, who complaining vnto the Lord, deſireth to be eaſed of his burthen: heard, granted. 16.

Moſes praieth vnto the Lord, to heale *Miriam* of her leprouſie: heard, granted. 14. XII.

Moſes praieth vnto the Lord, for the Iſraelites, who murmuring againſt *Aaron* and him: crye further, to ſtone *Caleb* and *Ioſhua*: heard, granted. 20. XIIII.

Moſes and *Aaron*, the children of Iſrael murmuring againſt them, at Miribah, prayeth vnto the Lord for them: heard, granted. 8. XX.

Moſes prayeth vnto the Lord for a gouernour to goe in and out before the people: heard, XXVII.

granted. 18.

Ioshua. VII. *Ioshua* prayeth for the children of Israel, who had fled before the men of *Ai*: heard, granted. 10.

X. *Ioshua*, and the people, fighting against their enemies: *Ioshua* prayeth vnto the Lord, that the Sunne may stand still in Gibeon: and the Moone in the valley of Aialon, vntill they had auenged them-selues vpon their enemies: heard, granted. 13

Iudges. III. The children of Israell crie vnto the Lord for helpe, from vnder the bondage of *Cushanrishathaim*, King of Aram-naharaim: heard, granted. 9.

VI. The children of Israell crye vnto the Lord for helpe vnder the bondage of *Midian*: heard, granted. 8.

Gedeon praieth vnto the Lord, which

which appeared vnto him vnder the Oake at Ophrath: to shew him a signe that he talked with him: heard, granted, 21.

Gedeon praieth vnto the Lord, that in signe of his promised victory, the dew onely may rest vpon his fleece of wooll, all the rest of the ground about it being dry: heard, granted. 38.

Gedeon praieth vnto the Lord, that his fleece may be dry onely: dew being on all the ground about it: heard, granted. 40.

The children of Israel, being vnder the bondage of the Philistims, pray vnto the Lord: heard, granted. 16. X.

Manoah prayeth vnto the Lord for the Angels returne, which appeared vnto his wife: heard, granted. 9. XIII.

Samson sore a thirst, prayeth vnto XV.

vnto the Lord to send him some
reliefe: heard, granted. 19.

XVI. *Samson* praieth vnto the Lord
for strength to pull downe a
house where hee sat, among
three thousand Philistimes:
heard, granted. 30.

I. Samuel. I. *Hannah*, the wife of *Elkanah*,
prayeth vnto the Lord for a
man-child: heard, granted. 19.

VII. *Samuel* crieth vnto the Lord to
saue the children of Israel from
the Philistims: heard, granted. 9

The children of Israel, de-
manding of *Samuel* a King to
iudge and rule ouer them like
vnto other nations, praieth vn-
to the Lord for them: heard,
granted. 7.

XII. *Samuel* praieth vnto the Lord
for thunder and raine: heard,
granted. 18.

II. Samuel. XVII. *Dauid* hauing fled from his
sonne

Sonne *Abſalom*, praieth vnto the Lord, to ouer-turne the good counſell of *Achitophell*: heard, granted. 14.	
Dauid confeſſing his ſin, after that hee had cauſed the people to bee numbred, prayeth vnto the Lord to ſtay his puniſhing hand: heard, granted. 18.	XXIIII.
Salomõ hauing his wiſh granted vnto him of the Lord, by night in a dreame at Gibeon, praieth for wiſdom: heard, granted. 11	I. Kings. III.
After the finiſhing of the temple, *Salomon* praieth vnto ẏ lord for the people: heard, granted. 3	IX.
The man of God, who by the Lords commandprophecied againſt the Altar, prayeth vnto the Lord for *Ieroboam*, whoſe hand dried vp, ſtretching it out to cauſe lay hold on the Prophet: heard, granted. 6.	XIII.
Elsah,	

XVII.	*Eliah* prayeth that it may not raine on the earth, but according to his word: heard, granted. 1.
	Elsah praieth vnto the Lord, to restore the widow of Zarephahs sonne, from death to life: heard, granted. 22.
XVIII.	*Eliah* contending against the Priests of *Baall*, prayeth vnto the Lord, to shew a miracle in signe of the truth: heard, granted. 38.
	Eliah prayeth vnto the Lord for raine: heard, granted, 45.
II. Kings. I.	*Eliah* prayeth vnto the Lord for fire from heauen to deuour *Ahaziahs* first captaine of fifty, with his men: heard, granted. 10
	Eliah prayeth vnto the Lord, for fire from heauen to destroy *Ahaziahs* second Captaine of fifty, with his men: heard, gran-

granted. 12.

Eliſha praieth vnto the Lord, to reſtore the widowes ſonne from death to life: heard, granted. 35. IIII.

Eliſha praieth vnto the Lord, his ſeruant being affraid of the King of Arams hoſt, to open his eyes: heard, granted. 17. VI.

Eliſha praieth vnto the Lord, to ſmite the King of Arams hoſt with blindneſſe: heard, granted. 18.

Eliſha praieth vnto the Lord, to open their eyes againe: heard, granted. 20.

Hezekiah oppreſſed with feare of *Senacheribs* army, and *Rabſhaketh* his blaſphemie before Ieruſalem, prayeth vnto the Lord for helpe: heard, granted. 35. XIX.

Hezekiah, ſick vnto the death. prayeth XX.

praieth vnto the Lord for help: heard, granted. 5.

Isaiah, praieth vnto the Lord, that the shadow of the Sunne, in the dyall of *Ahaz*, may bee brought back ten degrees, by the which it had gone downe: heard, granted. 11.

I. Chron. IIII. *Iabez* praieth vnto the Lord, to inlarge his coasts: heard, granted. 10.

II. Chron. XIIII. *Asa*, going out to fight against *Zerah* of Ethiopia, praieth vnto the Lord for helpe: heard, granted. 12.

XVIII. *Iehoshaphat* in great distresse, fighting with *Achab* King of Israell, against the King of Aram, cryeth vnto the Lord for helpe: heard, granted. 31.

XX. *Iehoshaphat* invaded by the children of Ammon, Moab, and mount Seir, prayeth vnto the Lord

Lord for helpe : heard, granted. 15.	
Hezekiah, prayeth vnto the Lord, for a number of the people, who vncleanſed had eatē of the paſſe-ouer: heard, grāted. 20	XXX.
Manaſſeh in captiuity, and great diſtreſſe, humbling himſelfe, praieth vnto the Lord for helpe: heard, granted. 13.	XXXIII.
Ezra and the people, returning from captiuity, pray vnto the Lord: heard, granted. 23.	Ezra. VIII.
Iob praieth vnto God for his friends: heard, granted. 10.	Iob. XLII.
Daniel, with his fellows, pray vnto the Lord for the reuelation of *Nebuchadnezars* dreame: heard, granted. 19.	Daniel. II.
Daniel, praieth vnto the Lord for the returne of the people frō captiuity, heard granted. 21	IX.
Ionah, praieth vnto the Lord, out	

Ionah. II. out of the fiſhes belly: heard, granted. 10.

It is to bee noted, that no petition or prayer, according to his will, is reiected in the new: our bleſſed Sauiour by the contrary, often-times comming and helping, vnſought, vnlooked for, as to vnbeleeuing *Thomas*, and others.

Of the feare of *the Lord.*

Deuterono. VIII. THerefore thou ſhalt keepe the commandements of the Lord thy God, that thou maieſt walke in his wayes, and feare him. *6.*

X. And now Iſrael what doth the Lord thy God require of thee,

thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, & to serue the Lord thy God with all thine heart, and with all thy soule. 12.

Thou shalt feare the Lord thy God: thou shalt serue him, and thou shalt cleaue vnto him, and shalt sweare by his name. 20.

XIII. Yee shall walke after the Lord your God, and feare him, and shall keepe his commandements, and hearken vnto his voyce, and yee shall serue him, and cleaue vnto him. 4.

Psalmes. XIX. The feare of the Lord is cleane, and indureth for euer: the iudgments of the Lord are truth: they are righteous altogether. 9.

What man is he that feareth the Lord? him will he teach the

way that hee ſhall chooſe. 12.

The ſecret of the Lord is reuealed to them that feare him: and his couenant to giue them vnderſtanding. 14.

XXXI. How great is thy goodneſſe, which thou haſt laide vp for them that feare thee, and done to them that truſt in thee, euen before the ſonnes of men. 19.

XXXIII. Let all the earth feare the Lord, let all them that dwell in the world feare him. 8.

Behold, the eye of the Lord is vpon them that feare him, and vpon them that truſt in his mercy. 18.

To deliuer their ſoules from death, and to preſerue them in famine. 19.

XXXIIII. The Angel of the Lord pitcheth round about them that feare him. 7.

Feare

Feare the Lord, yee his Saints, for nothing wanteth to them that feare him. 9.

Surely his ſaluation is neare to them that feare him. 9. LXXXV.

As a father hath compaſſion on his children, ſo hath the Lord compaſſion on them that feare him. 13. CIII.

The louing kindneſſe of the Lord indureth for euer and euer, vpon them that feare him, and his righteouſneſſe vppon childrens children. 17.

The beginning of wiſdome is the feare of the Lord: all they that obſerue them haue good vnderſtanding, his praiſe endureth for euer. 10. CXI.

Hee will bleſſe them that feare the Lord, both ſmall and great. 13. CXV.

CXXVIII.	Bleſſed is euery one that feareth the Lord and walketh in his wayes. 1.
CXLV.	Hee will fulfill the deſire of them that feare him: hee alſo will heare their crye, and will ſaue them. 19.
CXLVII.	The Lord delighteth in them that feare him, and attend vpon his mercy. 11.
Prouerbes. III.	Bee not wiſe in thine owne eyes: but feare the Lord, and depart from euill. 7.
VIII.	The feare of the Lord is to hate euill. 13.
IX.	The beginning of wiſdome is the feare of the Lord, and the knowledge of holy things is vnderſtanding. 10.
X.	The feare of the Lord increaſeth the dayes. 27.
XIIII.	In the feare of the Lord is an aſſured ſtrength, and his chil-

children shall haue hope. 26.

The feare of the Lord is as a Well-spring of life, to auoide the snares of death. 27.

Better is a little with the feare of the Lord, then great treasure and trouble therewith. 16. XV.

The feare of the Lord is the instruction of wisdome. 33.

By mercy and truth iniquity shall bee forgiuen, and by the feare of the Lord they depart from euill. 6. XVI.

The feare of the Lord leadeth to life: and hee that is filled there-with shall continue, and shall not bee visited with euill. 23. XIX.

The reward of humility, and the feare of God, is riches, and glory, and life. 4. XXII.

Let not thine heart be enuious against sinners: but let it XXIII.

bee in the feare of the Lord continually. 17.

XXIIII. My ſonne feare the Lord, and the King, and meddle not with them that are ſeditious. 21.

Eccleſiaſtes VIII. Though a ſinner do euill an hundred times, and God prolongeth his dayes, yet I know that it ſhall be well with them that feare the Lord, and do reuerence before him. 12.

XII. Let vs heare the end of all: Feare God and keepe his commandements: for this is the whole duty of man. 13.

Malachi. III. Then ſpake they that feared the Lord, euery one to his neighbour, and the Lord hearkned and heard it, and a booke of remembrance was written before him, for them that feared the Lord, and that thought vpon his name. 16.

And

And they ſhall be to me, ſaith the Lord of hoſtes, in that day that I ſhall do this, for a flock, and I will ſpare them, as a man ſpareth his owne ſonne that ſerueth him. 17.

Vnto you that feare my name ſhall the Sunne of righteouſneſſe ariſe, & health ſhall be vnder his wings, and yee ſhall go forth & grow vp as fat calues. 2

And yee ſhall tread down the wicked: for they ſhall bee duſt vnder the ſoles of your feet, in the day that I ſhal do this, ſaith the Lord of hoſtes. 3.

IIII.

Of the Lords great *care ouer the Poore.*

THou ſhalt not eſteeme a poore man in his cauſe. 3.

Thou ſhalt not ouer-throw the right of thy poore in his ſute. 6.

Exodus. XXIII.

Deuterono. XXIIII. Furthermore, if it be a poore body, thou ſhalt not ſleep with his pledge. 12.

1 I. Samuel. XXII. Thus thou wilt ſaue the poore people: but thine eyes are vpon the haughty to humble them. 28.

Iob. XXXVI. Hee deliuereth the poore in his affliction, and openeth their eare in trouble. 15.

Pſalmes. IX. The Lord alſo will bee a refuge for the poore, a refuge in due time, euen in affliction. 9.

When hee maketh inquiſition for blood, hee remembreth it, and forgetteth not the complaint of the poore. 12.

For the poore ſhall not alway be forgotten: the hope of the afflicted ſhall not periſh for euer. 18.

XII. Now for the oppreſſion of the needy, and for the ſighes of the

the poore, I will vp, ſaith the Lord, and will ſet at liberty, him whome the wicked hath ſnared. 5.	
He hath not deſpiſed nor abhorred the affliction of the poore: neither hath he hid his face from him, but when hee called vnto him he heard. 24.	XXII.
Bleſſed is hee that iudgeth wiſely of the poore: the Lord ſhall deliuer him in the time of trouble. 1.	XLI.
The Lord heareth the poore, and deſpiſeth not his priſoners. 33.	LXIX.
He raiſeth vp the poore out of miſery, and maketh him families like a flock of ſheepe. 41.	CVII.
For he will ſtand at the right hand of the poore, to ſaue him from them that would condemne his ſoule. 31.	CIX.

Hee

CXIII. Hee raiſeth the needy out of the duſt, & lifteth vp the poore out of the dung. 7.

Prouerbes. XIIII. Hee that hath mercy on the poore, is bleſſed. 21.

He that oppreſſeth the poore, reproueth him that made him: but hee honoureth him that hath mercy on the poore. 31.

XVII. He that mocketh the poore, reprocheth him that made him. 5.

XXII. Robbe not the poore, becauſe he is poore, neither oppreſſe the afflicted in iudgment. 22.

For the Lord wil defend their cauſe, and ſpoile the ſoule of thoſe that ſpoil them. 23.

XXIX. A King that iudgeth the poore in truth, his throne ſhall be eſtabliſhed for euer. 14.

Iſaiah. XXV Thou haſt beene a ſtrength vnto the poore, euen a ſtrength

to

to the needy in his trouble, a refuge againſt the tempeſt, a ſhadow againſt the heate. 4.

When the poore and the needy ſeeke water, and there is none, their toung faileth for thirſt: I the Lord will heare them: I the God of Iſraell will not forſake them. 17. XLI.

Of the Lords great *care of the Fatherleſſe and Widowes.*

YEe ſhall not trouble any widdowe nor fatherleſſe child. 22. Exodus. XXII.

If thou vexe or trouble ſuch, and ſo he call and cry vnto me, I will ſurely heare his cry. 23.

Thou ſhalt not peruert the right of the ſtranger, nor of the fatherleſſe, nor take a widowes rai- Deuterono. XXIIII.

raiment to pledge. 17.

When thou cutteſt downe thine harueſt in thy field, and haſt forgotten a ſheafe in the field, thou ſhalt not goe againe to fet it, but it ſhall bee for the ſtranger, for the fatherleſſe, and for the widow: that the Lord thy God may bleſſe thee in all the worke of thine hands. 19.

When thou beateſt thine Oliue tree, thou ſhalt not goe ouer the boughs againe, but it ſhall be for the ſtranger, for the fatherleſſe, & for the widow. 20

When thou gathereſt thy Vineyard, thou ſhalt not gather the Grapes cleane after thee, but they ſhall bee for the ſtranger, for the fatherleſſe, and for the widow. 21.

XXVII. Curſed be he that hindereth the right of the ſtranger, the father-

fatherleſſe and the widow. 19.

The poore committeth himſelfe vnto thee: for thou art the helper of the fatherleſſe. 14. Pſalmes. X.

He is a father of the fatherleſſe, and a Iudge of the widowes, euen God in his holy habitation. 9. LXVIII.

Doe right to the poore and fatherleſſe: doe iuſtice to the poore and needy. 3. LXXXII.

Remooue not the ancient bounds, and enter not into the fields of the fatherleſſe. 10. Prouerbes. XXIII.

For he that redeemeth them is mighty, he will defend their cauſe againſt thee. 11.

Learne to doe well: ſeeke iudgment, relieue the oppreſſed, iudge the fatherleſſe, and defend the widow. 17. Iſaiah. I.

Thy Princes are rebellious, and companions of theeues: euery

euery one loueth gifts, and followeth after rewards: they iudge not the fatherleſſe, neither doth the widowes cauſe come before them. 23.

X. Woe vnto them that decree wicked decrees, and write grieuous things. 1.

To keepe back the poore from iudgement, & to take away the iudgment of the poore of my people, that widowes may be their prey, and that they may ſpoile the fatherleſſe. 2.

Ieremiah. XXII. Thus ſaith the Lord, execute yee iudgment and righteouſneſſe, and deliuer the oppreſſed from the hand of the oppreſſour, and vexe not the ſtranger, the fatherleſſe, nor the widow. 3

XLIX. Leaue thy fatherleſſe childrē, & I will preſerue them aliue, & let thy widowes truſt in me. 11.

In

In thee the fatherleſſe findeth mercy. 4. Hoſea. XIIII.

Oppreſſe not the widow nor the fatherleſſe, the ſtranger, nor the poore, and let none of you imagine euill againſt his brother in your heart. 10. Zechariah. VII.

I will come neere to you to iudgment, and I will be a ſwift witneſſe, againſt the ſooth-ſayers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that wrongfully keep back the hirelings wages, and vexe the widow, and the fatherleſſe, and oppreſſe the ſtranger, and feare not me, ſaith the Lord of hoſtes. 5. Malachi. III.

Pure religion and vndefiled before God, euen the Father, is this, to viſit the fatherleſſe, and widowes in their aduerſity, and to keepe himſelfe vnſpotted of the world. 27. Iames. I.

Of

Of Charitie or helping the Poore.

Exodus, XXII.

IF thou lend money to my people, that is to the poore with thee, thou shalt not bee as an vsurer vnto him: yee shall not oppresse him with vsury. 25

Leuiticus. XXV.

If thy brother be impouerished, and fallen in decay with thee, thou shalt releiue him, and as a stranger and a soiourner, so shall he liue with thee. 35.

Thou shalt take no vsury of him, nor vantage: but thou shalt feare thy God, that thy brother may liue with thee. 36.

Deuteronomo. XV.

Thou shalt not giue him thy money to vsury, nor lend him thy victuals for increase. 37.

If one of thy brethren with thee be poore within any of thy gates

gates in thy land, which the Lord thy GOD giueth thee, thou ſhalt not harden thine heart, nor ſhut thine hand from thy poore brother. 7.

But thou ſhalt open thine hand vnto him, and ſhalt lend him ſufficient for his neede which he hath. 8.

Thou ſhalt giue him, and let it not grieue thine heart to giue vnto him: for becauſe of this, the Lord thy God ſhall bleſſe thee in all thy workes, and in all that thou putteſt thine hand to. 10.

Becauſe there ſhall bee euer ſome poore in the land, therefore I command thee, ſaying, thou ſhalt open thine hand vnto thy brother, to thy needy, & to thy poore in thy land. 11.

The liberall perſon ſhall haue plen-

Prouerbes, XI.

plenty: and hee that watereth shall also haue raine. 25.

XIX. Hee that hath mercy vpon the poore, lendeth vnto the Lord: and the Lord will recompence him that which he hath giuen. 17.

XXI. He that stoppeth his eare at the crying of the poore, he shal also cry, and not be heard. 13.

XXVIII. Hee that giueth vnto the poore, shall not lacke: but hee that hideth his eyes, shall haue many curses. 27.

Isaiah. LVIII. Is not this the fasting that I haue chosen, to loose the bands of wickednesse, to take off the heauie burdens, and to let the oppressed go free, and that yee breake euery yoake? 6.

Is it not to deale thy bread to the hungry, & that thou bring the poore that wander vnto thine

thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from thine owne flesh? 7.

Then shall thy light breake foorth as the morning, and thy health shall grow speedily: thy righteousnesse shall goe before thee, and the glory of the Lord shall imbrace thee. 8.

If thou powre out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the darkenesse, and thy darknesse shall be as the noone day. 10.

And the Lord shall guide thee continually, & satisfie thy soule in drought, and make fat thy bones: & thou shalt be like a watered garden, & like a spring of water, whose waters faile not. 11

Giue to him that asketh, and Mathew. V

from him that would borrow of thee, turne not away. 42.

X. Whosoeuer shall giue vnto one of these little ones to drinke a cup of cold water onely, in the name of a disciple, verely I say vnto you, he shall not loose his reward. 42.

XVIII. Who-so-euer shall receiue such a little child in my Name, receiueth me. 5.

Actes. XX. I haue shewed you all things, how that so labouring, yee ought to support the weake, and to remember the words of the Lord IESVS, how that he said, It is a blessed thing to giue, rather then to receiue. 35.

II. Corinth. IX. This yet remember, that hee which soweth sparingly, shall reape also sparingly, and hee that soweth liberally, shall reape

reape also liberally. 6.

As euery man wisheth in his heart, so let him giue, not grudgingly, or of necessity: for God loueth a cheerefull giuer. 7.

Hee that findeth seed to the sower, will minister likewise bread for food, and multiply your seed, and increase the fruits of your beneuolence. 10.

That on all parts yee may bee made rich vnto all liberality, 11.

While wee haue therefore time, let vs doe good vnto all men, but specially vnto them which are of the household of faith. 10. Galathians. VI.

To doe good, and to distribute forget not: for with such sacrifices God is pleased. 16, Hebrewes. XIII.

Of the Sabbath.

Genesis. II. IN the seuenth day God ended his worke which hee had made, and the seuenth day hee rested from all his worke which he had made. 2.

So God blessed the seuenth day, and sanctified it, because that in it he had rested from all his worke, which God had created and made. 3.

Exodus. XX. Remember the Sabbath day to keepe it holy. 8.

Sixe dayes shalt thou labour, and doe all thy worke. 9.

But the seuenth day is the Sabbath of the Lord thy God: in it thou shalt not doe any worke, thou nor thy sonne, nor thy daughter, thy man-seruant, nor thy maid, nor thy beast, nor thy

thy ſtranger that is within thy gates. 10.

For in ſixe dayes the Lord made the heauen and the earth, the ſea, and all that in them is, and reſted the ſeuenth day: therefore the Lord bleſſed the Sabbath day & hallowed it. 11.

XXXI. Keepe yee my Sabbath, for it is a ſigne betweene me and you in your generations, that yee may know that I the Lord doe ſanctifie you. 13.

Yee ſhall therefore keepe the Sabbath: for it is holy vnto you: he that defileth it, ſhall die the death: therefore who-ſoeuer worketh therein, the ſame perſon ſhall bee euen cut off from among his people. 14.

Sixe dayes ſhall men worke, but in the ſeuenth day is the Sabbath of the holy reſt to

the Lord: whosoeuer doth any worke in the Sabbath day, shall dye the death. 15.

Isaiah. LVI. Blessed is the man that doth this, and the sonne of man which laieth hold on it: he that keepeth the Sabbath and polluteth it not, and keepeth his hand from dooing any euill. 2.

LVIII. If thou turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delight to consecrate it as glorious to the Lord, and shalt honour him, not dooing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word. 13.

Then shalt thou delight in the Lord, and I will cause thee to mount vpon the high places of the earth, and feed thee with the heritage of Iaakob thy father:

father: for the mouth of the Lord hath ſpoken it. 14.

Of Holyneſſe.

YEe ſhall bee holy, for I the Lord your God am holy. 2. Leuiticus. XIX.

Sanctifie your ſelues therefore, and bee holy, for I am the Lord your God. 7. XX.

Therefore ſhall yee bee holy vnto mee: for I the Lord am holy. 26.

Seeing then wee haue theſe promiſes, dearly beloued, let vs cleanſe our ſelues from all filthineſſe of the fleſh and ſpirit, and grow vp vnto full holineſſe in the feare of God. 1. II. Corinth. VII.

For God hath not called vs vnto vncleanneſſe, but vnto holyneſſe. 7. I. Theſſalo. IIII.

Follow peace with all men, and Hebrewes. XII.

and holineſſe, without ſ which no man ſhall ſee the Lord. 14.

I. Peter. I. But as he which hath called you, is holy, ſo bee yee holy in all manner of conuerſation. 15.

Becauſe it is written; Bee yee holy, for I am holy. 16.

Of Humility.

Prouerbes. XV. BEfore honour goeth humilitie. 33.

XVI. Better it is to bee of humble minde with the lowly, then to diuide the ſpoiles with the proud. 19.

XVIII. Before deſtruction the heart of a man is haughty, and before glory goeth lowlineſſe. 12.

XXII. The reward of Humility, and the feare of God, is riches, and glory, and life. 4.

XXIX. The pride of a man ſhall bring him

him low: but the humble in spirit shall enioy glory. 23.

I will exalt the humble, and will abase him that is high. 26. Ezekiell. XXI.

Hee hath shewed thee, O man, what is good, and what the Lord requireth of thee: surely to doe iustly, and to loue mercy, and to humble thy selfe to walke with thy God. 8. Micah. VI.

Whosoeuer will exalt himselfe, shall be brought low: and whosoeuer will humble himselfe shall be exalted. 12. Mathew. XXIII.

Fulfill my ioy, that yee be like minded, hauing the same loue, beeing of one accord, and of one iudgment. 2.
That nothing be done through contention or vain-glory: but that in meekenesse of minde euery man esteeme other better then himselfe. 3. Philipians. II.

Now

Coloſſians. III. Now therefore as the elect of God holy and beloued, put on tender mercy, kindneſſe, humbleneſſe of minde, meekneſſe, long-ſuffering. 12.

Iames. IIII. Caſt downe your ſelues before the Lord, and hee will lift you vp. 10.

I. Peter. V. Deck your ſelues inwardly in lowlineſſe of mind: for God reſiſteth the proud, and giueth grace to the humble. 5.

Humble your ſelues therefore vnder the mighty hand of God, that hee may exalt you in due time. 6

VVho are Bleſſed.

Iob. V. BLeſſed is the man, whom God correcteth, therefore refuſe not thou the chaſtiſing of the Almighty. 17.

Bleſ-

Blessed is the man that doth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornfull. 1. Psalmes. I.

Blessed is hee whose wickednesse is forgiuen, and whose sinne is couered. 1. XXXII.

Blessed is the man vnto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. 2.

Blessed is that nation, whose God is the Lord; euen the people that he hath chosen for his inheritance. 12. XXXIII.

Blessed is the man that maketh the Lord his trust, and regardeth not the proud, nor such as turne aside to lyes. 4. XL

Blessed is hee that iudgeth wisely of the poore: the Lord shall deliuer him in the time XLI.

of

of trouble. 1.

LXV. Blessed is hee whom thou chooseſt, and cauſeſt to come to thee: hee ſhall dwell in thy courts, and wee ſhall bee ſatiſfied with the pleaſures of thine houſe, euen of thine holy Temple. 4.

LXXX III. Blessed are they that dwell in thine houſe: they will euer praiſe thee. 4.

Blessed is the man, whoſe ſtrength is in thee, and in whoſe heart are thy wayes. 5.

Blessed is the man that truſteth in thee. 12.

LXXXIX. Blessed is the people that can reioyce in thee: they ſhall walke in the light of thy countenance, O Lord. 15.

XCIIII. Blessed is the man, whom thou chaſtiſeſt O Lord, and teacheſt him in thy Law. 12.

Blessed

Blessed are they that keepe iudgment, and doe righteousnesse at all times. 3.	CVI.
Blessed is the man that feareth the Lord, and delighteth greatly in his commandements. 1.	CXII.
Blessed be he that commeth in the Name of the Lord. 26.	CXVIII.
Blessed are those that are vpright in their way, and walke in the law of the Lord. 1.	CXIX.
Blessed are they that keepe his testimonies, and seeke him with their whole heart. 2.	
Blessed is euery one that feareth the Lord, and walketh in his wayes. 1.	CXXVIII.
Blessed is hee that hath the God of *Iaakob* for his helpe, whose hope is in the Lord his God. 5.	CXLVI.
Blessed is the man that findeth wisdome, and the man that	Prouerbes. III.

that getteth vnderstanding. 23.

XIIII. The sinner despiseth his neighbour: but hee that hath mercy on the poore is blessed. 21.

XXVIII. Blessed is the man that feareth alway. 14.

Isaiah. XXXII. Blessed are yee that sow vpon all waters, and driue thither the feete of the Oxe and the Asse. 20.

LVI. Blessed is the man that doth this, and the Sonne of man which layeth hold on it: hee that keepeth the Sabbath and polluteth it not, & keepeth his hand from doing any euill. 2.

Ieremiah. XVII. Blessed be the man that trusteth in the Lord, and whose hope the Lord is. 7.

Mathew. V. Blessed are the poore in spirit: for theirs is the kingdome of heauen. 3.

Blessed

Blessed are they that mourne for they shall be comforted, 4.

Blessed are the meeke: for they shall inherit the earth. 5.

Blessed are they which hunger and thirst for righteousnesse: for they shall be filled. 6.

Blessed are the mercifull: for they shall obtaine mercy. 7.

Blessed are the pure in heart: for they shall see God. 8.

Blessed are the peace-makers: for they shall be called the children of God. 9.

Blessed are they which suffer persecution for righteousnesse sake: for theirs is the kingdom of heauen. 10.

Blessed are yee when men reuile you and persecute you, and say all manner of euill against you, for my sake, falsly. 11.

Blessed is hee that shall not XI.

be offended in me. 6.

XXIIII. Blessed is that seruant whom his maister when he commeth, shall find so doing. 46.

Luke. XI. Blessed are they that heare the word of God and keepe it. 28.

XII. Blessed are those seruants, whom the Lord when he commeth shall find waking: Verily I say vnto you, hee will girde himselfe about, and make them to sit downe at table, and will come foorth and serue them. 37.

If hee come in the second watch, or come in the third watch, and shall find them so, Blessed are those seruants. 38.

Iohn. XX. Blessed are they that haue not seene & haue beleeued. 29.

Romanes. XIIII. Blessed is hee that condemneth not himselfe in that thing which

which hee alloweth. 22.

Blessed is the man that endureth tempration: for when hee is tryed, hee shall receaue the crowne of life, which the Lord hath promised to them that loue him. 12. — James. I.

Who so looketh in the perfect law of liberty, and continueth therein, he not beeing a forgetfull hearer, but a doer of the worke, shall bee blessed in his deede. 25.

Behold we count them blessed which endure. 11. — V.

Blessed are yee, if you suffer for righteousnesse sake. 14. — I. Peter. III.

If yee bee railed vppon for the name of Christ, blessed are yee: for the spirit of glory, and of God resteth vppon you: which on their part is euill spoken of: but on your part is — IIII.

glorified. 14.

Reuelation. I. Blessed is hee that readeth, and they that heare the words of this Prophecie, and keepe those things which are written therin: for the time is at hand.

XIIII. Then I heard a voyce from heauen, saying vnto me, write, Blessed are the dead which here-after die in the Lord, euen so saith the Spirit: for they rest from their labours, and their workes follow them. 13.

XVI. Behold, I come as a theefe, Blessed is he that watcheth and keepeth his garments, least hee walke naked, and men see his filthinesse. 15.

XIX. Blessed are they which are called vnto the Lambes supper. 9.

XX. Blessed and holy is hee that hath part in the first resurrecti-

on:

on: for on such the second death hath no power: but they shall be the Priests of God, and of Christ, and shall reigne with him a thousand yeere. 6.

Blessed is he that keepeth the words of the Prophecie of this booke. 7. XXII.

Blessed are they that doe his commandements, that their right may be in the tree of life, and may enter in through the gates into the Citty. 14.

VVoe vnto whom.

VVOe to thee, O land when thy King is a child, and thy Princes eate in the morning. 16. Ecclesiastes X.

Woe bee to the wicked, it shall be euill with him: for the reward of his hands shall bee Isaiah. III.

giuen him. 11.

V. Woe vnto them that ioyne house to house, and lay field to field, till there be no place, that ye may be placed by your selues in the middest of the earth. 8.

Woe vnto them that rise vp earely to follow drunkennesse, and to them that continue vntill night, till the wine doe inflame them. 11.

VVoe vnto them that draw iniquity with cords of vanity and sinne as with cart-ropes. 18.

VVo vnto them that speake good of euill, and euill of good, which put darkenesse for light, and light for darkenesse. 20.

VVoe vnto them that are wise in their owne eyes, & prudent in their owne sight. 21.

VVo vnto them that are mighty to drinke wine, and to them that

that are strong to poure in strong drinke. 22.

VVo vnto them that decree wicked decrees, & write greeuous things. 1. X.

To keepe backe the poore from iudgement, and to take away the iudgmēt of the poore of my people, that widdowes may be their prey, & that they may spoyle the fatherlesse. 2.

VVo vnto them that seeke deepe to hide their counsaile from the Lord: for their works are in darkenes & they, say who seeth vs? & who knoweth vs? 5. XXIX.

VVo to the rebellious children, saith the Lord, that take councell, but not of me, and couer with a couering, but not by my spirit, that they may lay sinne vppon sinne. 1: XXX.

VVoe vnto them that goe XXXI.

downe into Ægypt for helpe, and ſtay vpon horſes, and truſt in Chariots, becauſe they are many, and in horſ-men becauſe they be very ſtrong: but they looke not vnto the holy one of Iſrael, nor ſeeke vnto the Lord. 1.

XXXIII. Woe to thee that ſpoileſt, and waſt not ſpoiled, and doeſt wickedly, and they did not wickedly againſt thee: when thou ſhalt ceaſe to ſpoile, thou ſhalt bee ſpoiled: when thou ſhalt make an end of doing wickedly, they ſhall doe wickedly againſt thee. 1.

XLV. Woe bee vnto him that ſtriueth with his maker, the pot-ſheard with the pot-ſheards of the earth: ſhall the clay ſay to him that faſhioneth it, what makeſt thou? or thy worke, it hath

lgth none hands? 9.

Woe vnto him that saith to his father, what hast thou begotten? or to his mother, what hast thou brought forth? 10.

Woe vnto him that buildeth his house by vnrighteousnesse, and his chambers without equity: he vseth his neighbour without wages, and giueth him not for his worke. 13. Ieremiah. XXII.

Woe bee vnto the Pastors that destroy and scatter the sheepe of my pasture, saith the Lord. 1. XXIII.

Woe vnto the foolish Prophets, that follow their owne spirit, and haue seene nothing. 3 Ezekiel. XIII.

Woe vnto the women that sow pillowes vnder all armeholes, and make vailes vpon the head of euery one that standeth vp to hunt soules: will yee hunt

hunt the ſoules of my people, and will yee giue life vnto the ſoules that come vnto you? 18.

XXIIII. VVo to the bloody citty, euen to the pot, whoſe ſcumme is therein, and whoſe ſcum is not gone out of it. 6.

XXXIIII. VVo be vnto the Sheapherds of Iſraell, that feed themſelues: ſhould not the Sheapherds feed the flockes? 2.

Yee eate the fat, and ye cloth you with the wooll: yee kill them that are fed, but yee feed not the ſheepe. 3.

Amos. VI. VVo to them that are at eaſe in Zion, and truſt in the mountaine of Samaria, which were famous at the beginning of the nations: and the houſe of Iſraell came to them. 1.

Micah. II. VVo vnto them that imagin iniquity, and worke wickedneſſe

neſſe vpon their beds: when the morning is light they practiſe it, becauſe their hand hath power. 1.	
VVo vnto him that buildeth a towne with blood, and erecteth a citty by iniquity. 12.	Habakuc. II
VVo vnto him that giueth his neighbour drinke. 15.	
VVo vnto him that ſaith to the wood awake, and to the dumbe-ſtone riſe vp, it ſhall teach thee: behold it is layed ouer with gold and ſiluer, and there is no breath in it. 19.	
VVo to her that is filthy & poluted to the robbing citty. 1.	Zephaniah. III.
VVoe be vnto the world becauſe of offences: for it muſt needs bee that offences ſhall come, but woe be to ỹ man by whom the offence commeth. 7.	Mathew. XVIII.
VVo therefore be vnto you Scribes	XXIII.

Scribes and Phariſes, hypocrites, becauſe yee ſhut vp the kingdome of heauen before men: for yee your ſelues goe not in, neither ſuffer yee them that would enter to come in. 13

Woe bee vnto you, Scribes and Phariſes, hipocrites, for ye deuoure widowes houſes, euen vnder a colour of long praiers: wherefore yee ſhall receiue the greater damnation. 14.

Woe bee vnto you, Scribes and Phariſes, hypocrites: for ye compaſſe ſea and land to make one of your profeſſion: and when hee is made, you make him two-fold more the child of hell, then you your ſelues. 15.

Woe bee vnto you blind guides, which ſay, whoſoeuer ſweareth by the Temple, it is nothing: but whoſoeuer ſweareth

reth by the gold of the Temple, he offendeth. 16.

Woe be to you, Scribes and Phariſes, hypocrites: for yee tithe Mint and Anniſe, and Cummine, & leaue the weightier matters of the Law, as iudgment and mercy, and fidelity: Theſe ought yee to haue done, and not to haue left the other. 23.

Woe be to you Scribes and Phariſes, hypocrites: for yee make cleane the vtter-ſide of the cup and of the platter: but within they are full of bribery and exceſſe. 25.

Woe bee vnto you Scribes and Phariſes, hypocrites: for ye are like vnto whited tombes which appeare beautifull outward, but are within full of dead mens bones, and of all filthineſſe. 27. VVoe

VVo bee vnto you Scribes and Phariſes, Hipocrites: for ye build the tombes of the Prophets, & garniſh the ſepulchers of the righteous. 29.

Luke. VI. VVo be to you that are rich: for you haue receaued your conſolation. 24.

VVo be to you that are full, for ye ſhall hunger, woe bee to you that now laugh for ye ſhall waile and weepe. 25.

VVo be to you when all men ſpeake well of you: for ſo did their fathers to the falſe Prophets. 26.

XI. VVoe bee to you Phariſes: for ye loue the vpermoſt ſeats in the Sinagogues, and greetings in the markets. 43.

VVo be to you Scribes & Phariſes, Hipocrites: for ye are as graues which appeare not, & the

the men that walke ouer them perceiue not. 44.

Woe bee to you alſo, yee interpreters of the Law: for yee lade men with burdens greiuous to be borne, and yee your ſelues touch not the burdens with one of your fingers. 46.

VVo be to you: for ye build the ſepulchers of the Prophets, & your Fathers killed them. 47.

Woe be to you, interpreters of the Law: for yee haue taken away the key of knowledge: ye entred not in your ſelues, & thé that came in, ye forbad. 52.

Of Faith.

THe iuſt ſhall liue by his faith. 4. Habakuc. II

Verily I ſay vnto you, If yee haue faith as much as is Mathew. XVII.

a

a graine of Mustard-seed, yee shall say vnto this Mountaine, Remooue hence to yonder place, and it shall remooue: and nothing shall be vnpossible vnto you. 20.

XXI. Verely I say vnto you, If yee haue faith and doubt not, yee shall not onely doe that which I haue done to the Fig-tree, but also if yee say vnto this Mountaine, Take thy selfe away, and cast thy selfe into the sea, it shal be done. 21.

Romanes. X. Faith is by hearing, and hearing by the word of God. 17.

XIIII. Whatsoeuer is not of faith is sinne. 23.

II. Corinth. I. By faith yee stand, 24.

V. Wee walke by faith, and not by sight. 7.

Galathians. III. The Law is not of faith. 12.

Hebrewes. XI. Faith is the ground of things which

which are hoped for, and the euidence of things which are not seene. 1.

Without faith it is impossible to please him; for hee that commeth to GOD, must beleeue that God is, and that hee is a rewarder of them that seek him. 6.

Of Beleeuing, or *Faith Working.*

If yee beleeue not, surely yee shall not bee stablished, 9.	Isaiah. VII.
Whatsoeuer yee shall aske in prayer, If yee beleeue, yee shall receiue it. 22.	Mathew. XXI.
All things are possible to him that beleeueth, 23.	Marke. IX.
Hee that shall beleeue, and bebaptized, shall be saued: but hee that will not beleeue, shall	XVI.

be damned. 16.

Iohn. III. And as *Moses* lift vp the Serpent in the wilderneſſe, ſo muſt the Sonne of man be lift vp. 14.

That whoſoeuer beleeueth in him, ſhould not periſh, but haue eternall life. 15.

For God ſo loued the world, that he hath giuē his onely begotten ſonne, that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life. 16

He that beleeueth in him ſhall not be condemned: but he that beleeueth not, is condemned already, becauſe hee beleeueth not in the name of the onely begotten Sonne of God. 18.

He that beleeueth in the Son, hath euerlaſting life, and hee that obeyeth not the Sonne, ſhall not ſee life, but the wrath of God abideth on him. 36.

Verily,

Verily, verily, I say vnto you, Hee that heareth my word, and beleeueth in him that sent me, hath euerlasting life, & shall not come into condēnatiō, but hath passed from death vnto life. 24. V.

I am the bread of life: he that commeth to me shall not hunger, and hee that beleeueth in mee shall neuer thirst. 35. VI.

This is the will of him that hath sent mee, that euery man which seeth the Sonne, and beleeueth in him, should haue euerlasting life: and I will raise him vp at the last day. 40.

Verily, verily, I say vnto you, He that beleeueth in mee, hath euerlasting life. 47.

Hee that beleeueth in me, as saith the Scripture, out of his belly shall flow riuers of water of life. 38. VII.

XI. I am the resurrection and the life: hee that beleeueth in me, though he were dead, yet shall he liue. 25.

And whosoeuer liueth, and beleeueth in mee, shall neuer dye, 26.

XII. I am come a light into the world, that whosoeuer beleeueth in me, should not abide in darkenesse. 46.

XIIII. Verily, verily, I say vnto you, Hee that beleeueth in mee, the workes that I doe he shall doe also, and greater then these shall he do: For I goe vnto my my Father. 12.

Romanes. X. If thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeue in thine heart that God raised him vp from the dead, thou shalt be saued. 9.

For with the heart man beleeueth

leeueth vnto righteousneſſe, and with the mouth man confeſſeth to ſaluation. 10.

Whoſoeuer beleeueth in him ſhall not be aſhamed. 11.

If wee beleeue not, yet abideth he faithfull: hee cannot deny himſelfe. 13. II. Timoth. II.

This is then his commandement, That wee beleeue in the Name of his Sonne IESVS Chriſt, and loue one another, as he gaue commandement. 23 I. Iohn. III.

Whoſoeuer beleeueth that Ieſus is the Chriſt, is borne of God. 1. V.

Hee that beleeueth in the Sonne of God, hath the witneſſe in himſelfe: hee that beleeueth not God, hath made him a lyar, becauſe he beleeued not the record, that God witneſſed of his Sonne. 10.

These things haue I written vnto you that beleeue in the name of the Sonne of God, that ye may know that ye haue eternall life, and that yee may beleeue in the name of the Sonne of God. 13.

Of Hope.

Iob. VIII. THe hypocrites hope shall perish. 13.

Psalmes. IX. The poore shall not be alway forgotten: the hope of the afflicted shall not perish for euer. 18

XXVII Hope in the Lord: be strong, and hee shall comfort thine heart, & trust in the Lord. 14.

XXXVII. Waite patiently vpon the Lord, and hope in him. 7.

XLVI. God is our hope and strength and helpe in troubles, ready to be found. 1:

The

The hope that is deferred is the fainting of the heart: but when the desire commeth, it is a tree of life. 12. Proverbes. XIII.

Let not thine heart be enuious against sinners: but let it be in the feare of the Lord continually. 17. XXIII.

For surely there is an end. & thy hope shall not be cut off. 18

Blessed be the man that trusteth in the Lord, and whose hope the Lord is. 7. Ieremiah. XVII.

The Lord will bee the hope of his people. 16. Ioel. III.

We are saued by hope: but hope that is seene is not hope: for how can a man hope for that which he seeth? 24. Romanes. VIII.

But if wee hope for that we see not, wee doe with patience abide for it. 25.

If in this life onely wee haue

I. Corinth. XV. hope in Christ, wee are of all men the most miserable. 19.

Hebrewes. III. But Christ is as the Sonne ouer his owne house, whose house we are, if we hold fast the confidence, and the reioycing of the hope vnto the end. 6.

VI. We desire that euery one of you shew the same diligence, to the full assurance of hope vnto the end. 11.

God willing more abundantly to shew vnto the heires of promise, the stablenesse of his counsell, bound himselfe by an oth. 17.

That by two immutable things, wherein it is vnpossible that God should lye, we might haue strong consolation, which haue our refuge to hold fast the hope that is set before vs. 18.

Which we haue as an anker of

of the ſoule both ſure and ſted-faſt, and it entreth into that which is within the vaile. 19.

Whether the fore-runner is for vs entred in, euen Ieſus that is made an high Prieſt for euer, after the order of *Melchi-zedec*. 20.

Let vs keepe the profeſſion of our hope, without wauering, (for hee is faithfull that promiſed.) 23. X.

Of Loue.

THou ſhalt loue the Lord thy GOD with all thine heart, and with all thy ſoule, and with all thy might. 5. Deuterono. VI.

And now Iſraell, what doth the Lord thy God require of thee, but to feare the Lord thy God, and to walke in all his wayes, X.

wayes, and to loue him, and to ſerue the Lord thy God with all thine heart, and with all thy ſoule. 12.

XI. Therfore thou ſhalt loue the lord thy God, & ſhalt keep that which hee commandeth to be kept: that is, his ordinances, and his lawes, & his commandements alway. 1.

Iudges. V. But they that loue him, ſhall be as the Sunne when he riſeth in his might. 31.

Pſalmes. XXXI. Loue yee the Lord all his Saints: for the Lord preſerueth the faithfull, and rewardeth aboundantly the proud doer. 23

XCVII. CXLV. Ye ý loue the Lord hate euil. 10

The Lord preſerueth all them that loue him. 20.

Prouerbes. X. Hatred ſtirreth vp contentions: but loue couereth all treſpaſſes. 12.

Better is a dinner of greene herbes wher loue is, then a ſtalled Oxe & hatred therewith. 17	XV.
Hee that couereth a tranſgreſſion ſeeketh loue. 9.	XVII.
A friend loueth at all times: and a brother is borne for aduerſity. 17.	
Loue is ſtrong as death. 6.	Canticles. VIII.
Much water cannot quench loue, neither can the flouds drown it: If a man ſhould giue all the ſubſtance of his houſe for loue, they would greatly contemne it. 7.	
Yea I haue loued thee with an euerlaſting loue, therfore with mercy haue I drawne thee. 3.	Ieremiah. XXXI.
Loue your enemies. 44.	Mathew. V.
He that loueth father or mother more then me, is not worthy of me: and hee that loueth ſonne or daughter more then me,	X.

me, is not worthy of me. 37.

Luke. VI. If yee loue them which loue you, what thankes shall you haue? for euen the sinners loue those that loue them. 32.

Iohn. III. God so loued the world, that he hath giuen his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life. 16.

XIII. Hee loued his owne which were in the world, vnto the end he loued them. 1.

A new commandement giue I vnto you, that yee loue one another: as I haue loued you, that yee also loue one another. 34.

By this shall all men know that yee are my disciples, If yee loue one another. 35.

XIIII. If yee loue mee, keepe my com-

commandements. 15.

Hee that hath my commandements, and keepeth them, is he that loueth me: and he that loueth me ſhall be loued of my Father: and I will loue him, and will ſhew mine owne ſelfe vnto him. 21.

If any man loue mee, he will keepe my word, and my Father will loue him, and we wil come vnto him, and will dwell with him. 23.

Hee that loueth me not, keepeth not my words. 24.

As the Father hath loued me, so haue I loued you: continue in my loue. 9. XV.

If yee ſhall keepe my commandements, yee ſhall abide in my loue, as I haue kept my Fathers commandements, and abide in his loue. 10.

This

This is my commandement, that yee loue one another, as I haue loued you. 12.

Greater loue then this hath no man, when any man bestoweth his life for his friends. 13.

XVI. For the Father himselfe loueth you, because yee haue loued me, and haue beleeued that I came out from God. 27.

XVII. I haue declared vnto them thy name, and will declare it, that the loue where-with thou hast loued me, may be in them, and I in them. 26.

Romanes. V God setteth out his loue towards vs, seeing that while wee were yet sinners Christ dyed for vs. 8.

VIII. Also we know that all things worke togither for the best vnto them that loue God, euen to them that are called of his pur-

purpose. 28.

Let loue be without dissimulation. 9. XII.

Bee affectioned to loue one another with brotherly loue. 10

Owe nothing to any man, but to loue one another: for hee that loueth another, hath fulfilled the Law. 8. XIII.

For this, Thou shalt not commit adultery, Thou shalt not kill; Thou shalt not steale; Thou shalt not beare false witnesse; Thou shalt not couet, and if there be any other commandement, it is briefly comprehended in this saying, euen in this; Thou shalt loue thy neighbour as thy selfe. 9.

Loue doth not euill to his neighbour: therfore is loue the fulfilling of the Law. 10.

The things which eye hath not

1.Corinth. 11. not seene, neither eare hath heard, neither came into mans heart, are, which God hath prepared for them that loue him. 9

XIII. Though I speake with the toungs of Men and Angels, & haue not loue, I am as sounding brasse, or a tinckling Symbal. 1.

And though I had the gift of Prophesie, and knew all secrets and all knowledge, yea if I had all faith, so that I could remoue mountaines, and had not loue, I were nothing. 2.

And though I feed the poore with all my goods, and though I giue my body that I bee burned, and haue not loue, it profiteth me nothing. 3.

Loue suffereth long: it is bountifull: loue enuieth not: loue doth not boast it selfe: it is

is not puffed vp. 4.

It disdaineth not: it seeketh not her owne things: it is not prouoked to anger: it thinketh not euill. 5.

It reioyceth not in iniquity: but reioyceth in the truth. 6.

It suffereth all things: it beleeueth all things: it hopeth all things: it indureth all things. 7.

Loue doth neuer fall away, though that prophecyings bee abolished, or the tongues cease, or knowledge vanish away. 8.

Now abideth, faith, hope, and loue, euen these three: but the cheefest of these is loue. 13. XIIII.

Follow after loue, and couet spirituall gifts. 1. XVI.

Let all your thinges be done in loue. 14.

If any man loue not the Lord Iesus Christ, let him bee had in

execration, yea excomunicate to death. 22.

Galathians. IIII. It is a good thing to loue earneſtly alwayes in a good thing. 18.

V. By loue ſerue one another. 13

For all the law is fulfilled in one word, which is this, thou ſhalt loue thy neighbour as thy ſelfe. 14.

Epheſians. V. Walke in loue, euen as Chriſt hath loued vs, and hath giuen himſelfe for vs, to bee an offering and a ſacrifice of a ſweet ſmelling ſauour to God. 2.

Husbands loue your wiues, euē as Chriſt loued the church and gaue himſelfe for it. 25.

So ought men to loue their wiues as their owne bodies: he that loueth his wife loueth himſelfe. 28.

Let euery one loue his wife euen

euen as himselfe, and let the wife see that she feare her husband. 33.

Aboue all these things, put on loue, which is the bond of perfectnesse. 14. Colossians. III.

Husbands loue your wiues, and be not bitter vnto them. 19.

As touching brotherly loue, ye neede not that I write vnto you: for ye are taught of God to loue one another. 9. I. Thessalo. IIII.

The end of the commandement is loue, out of a pure hart, and of a good conscience, and of faith vnfained. 5. I. Timoth. I.

Let brotherly loue continue. 1 Hebrewes. XIII.

Loue one another with a pure heart feruently. 22. I. Peter. I.

Aboue all things haue feruēt loue among you: for loue coueteth the multitude of sinnes. 8. IIII.

Hee that keepeth his word, I. Iohn. II.

in him is the loue of God perfect indeede: hereby we know that we are in him. 5.

He that loueth his brother, abideth in the light, and there is none occasion of euill in him. 10.

Loue not the world, neither the things that are in the world: If any man loue the world, the loue of the father is not in him. 15.

III. Behold what loue the father hath shewed on vs, that wee should be called the sonnes of God. 1.

In this are the children of God knowne, and the children of the deuill: whosoeuer doth not righteousnesse, is not of God, neither he that loueth not his brother. 10.

For this is the message, that

ye

ye heard from the beginning, that wee ſhould loue one another. 11.

We know that we are tranſlated from death vnto life, becauſe wee loue the Brethren: he that loueth not his brother, abideth in death. 14.

Hereby haue we perceaued loue, that he layed downe his life for vs. 16.

Let vs not loue in word, neither in tongue onely, but in deed and in truth. 18.

This is then his commandement, that wee beleeue in the name of his ſonne Ieſus Chriſt, and loue one another, as hee gaue commandement. 23.

Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth is borne of God, and knoweth IIII.

God. 7.

Hee that loueth not, knoweth not God: for God is loue. 8.

In this apeared the loue of God towards vs, becauſe God ſent his onely begotten Sonne into the world, that wee might liue through him. 9.

Herein is loue, not that we loued God, but that hee loued vs and ſent his Sonne to bee a reconciliation for our ſins. 10.

Beloued if God ſo loued vs, we ought alſo to loue one another. 11.

No man hath ſeene God at any time, if wee loue one another, God dwelleth in vs, & his loue is perfect in vs. 12.

And we haue known, and beleeued the loue that God hath in vs. God is loue, and hee that dwelleth in loue dwelleth in God, and God in him. 16.

Herein is the loue perfect in vs, that wee ſhould haue boldneſſe in the day of iudgemeut: for as hee is, euen ſo are we in this world. 17.

There is no feare in loue, but perfect loue caſteth out feare: for feare hath painefullneſſe: and hee that feareth, is not perfect in loue. 18.

Wee loue him becauſe hee loued vs firſt. 19.

If any man ſay I loue God, & hate his brother, he is a lyar: for how can he that loueth not his brother whō he hath ſeene, loue God whom hee hath not ſeene? 20.

And this cōmandement haue we of him, that he which loueth God ſhould loue his brother alſo. 21.

Whoſoeuer beleeueth that Ie-

ſus is the Chriſt, is borne of God, and euery one that loueth him which begat, loueth him alſo which is begotten of him. 1

In this wee know that wee loue the children of God, when wee loue God, and keepe his commandements. 2.

For this is the loue of God, that wee keepe his commandements: and his commandements are not grieuous. 3.

II. Iohn. Now beſeech I thee Ladie, (not as writing a new commandement vnto thee, but that ſame which wee had from the beginning) that we loue one another. 5

And this is the loue, that we ſhould walke after his commandements. 6.

Iude. Keepe your ſelues in the loue of God, looking for the mercy of our Lord Ieſus Chriſt, vnto eter-

eternall life. 21.

Of the Croſſe Chaſtening, and Suffering.

BEhold, bleſſed is the man whom God correcteth, therefore refuſe not thou the chaſtiſing of the Almighty. 17. Iob. V.

For hee maketh the wound, and bindeth it vp: he ſmiteth & his hands make whole. 18.

Bleſſed is ỹ man whom thou chaſtiſeſt, O Lord, and teacheſt him in thy Law. 12. Pſalmes. XCIIII.

That thou maiſt giue himreſt frō the daies of euil, whiles the pit is digged for the wicked. 13

My ſonne refuſe not the chaſtening of the Lord, neither be grieued with his correction. 11 Prouerbes. III.

For the Lord correcteth him whom he loueth, euen as the Father doth the child in whō he delighteth

delighteth. 12.

Mathew. X. He that taketh not his Crosse and followeth after me, is not worthy of me. 31.

Luke. IX. If any man will come after mee, let him deny himselfe, and take vp his Crosse dayly, and follow mee. 23.

XIIII. Whosoeuer beareth not his Crosse, and commeth after me, cannot bee my disciple. 27.

I. Corinth. I. The preaching of the Crosse is to them that perish foolishnesse: but vnto vs which are saued, it is the power of God. 18.

XI. When wee are iudged, wee are chastened of the Lord, because wee should not bee condemned with the world. 32.

II. Corinth. I. As the sufferings of Christ abound in vs, so our consolation aboundeth through Christ. 5.

And

And our hope is ſteedfaſt concerning you, in as much as we know, that as yee are partakers of the ſufferings, ſo ſhall ye be alſo of the conſolation. 7.

For vnto you it is giuen for Chriſt, that not onely ye ſhould beleeue in him, but alſo ſuffer for his ſake. 29. Philipians. I

If wee ſuffer wee ſhall alſo reign with him: if we deny him, hee alſo will deny vs- 12. II. Timot. II

Whom the Lord loueth hee chaſteneth: and hee ſcourgeth euery ſon that he receiueth. 6. Hebrews. XII.

If ye endure chaſtening, God offereth himſelfe vnto you as vnto ſonnes: for what ſonne is it whom the Father chaſteneth not? 7.

If therefore yee bee without correction, whereof all are partakers, then are yee baſtards, and

and not ſonnes. 8.

Moreouer wee haue had the fathers of our bodies, which corrected vs, and we gaue them reuerence: ſhould we not much rather bee in ſubiection vnto the Father of ſpirits, that wee might liue? 9.

For they, verily, for a few dayes chaſtened vs after their owne pleaſure: but hee chaſteneth vs for our profit, that wee might bee partakers of his holineſſe. 10.

Now no chaſtninge for the preſent ſeemeth to be ioyous, but grieuous: but afterward it bringeth the quiet fruite of righteouſnes vnto them which are thereby exerciſed. 11.

I. Peter. II. For this is thanke-worthy, if a man for conſcience toward God endure griefe, ſuffering wrongfully.

wrongfuly. 19.

For what praiſe is it, if when yee be buffeted for your faults, ye take it patiently? but and if you do well, yee ſuffer wrong and take it patiently, this is acceptable to God. 20.

For hereunto yee are called: for Chriſt alſo ſuffered for vs, leauing vs an enſample, that ye ſhould follow his ſteps. 21.

IIII.

But reioyce in as much as ye are partakers of Chriſts ſufferings, that when his glory ſhall appeare, yee may be glad and reioyce. 13.

If any man ſuffer as a Chriſtian, let him not be aſhamed: but let him glorify God in this behalfe. 16.

Wherfore let them that ſuffer according to the will of God, commit their ſoules to him

him in well doing, as vnto a faithfull Creator. 19.

Of Afflictions.

[I. Chronic. XV. VVHosoeuer returned in his affliction to the Lord God of Israell, and sought him, hee was found of them. 4.

Iob. V. Misery commeth not forth of the dust, neither doth affliction spring out of the earth. 6.

But man is borne vnto trauel, as the sparkes fly vpward. 7.

XXXVI. He maintaineth not the wicked, but hee giueth iudgement to the afflicted. 6.

Hee deliuereth the poore in his affliction, and openeth their eare in trouble. 15.

XXXVII. It is the Almighty: wee cannot finde him out: hee is excellent in power and iudgment,

ment, and abondant in iuſtice: hee afflicteth not. 23.

The Lord alſo will bee a refuge for the poore, a refuge in due time, euen in affliction. 9. Pſalmes. IX.

He hath not deſpiſed nor abhorred the affliction of the poore: neither hath hee hid his face from him, but when he called vnto him hee heard. 24. XXII.

The Lord is neere vnto them that are of a contrite heart, and will ſaue ſuch as bee afflicted in ſpirit. 18, XXXIIII.

Before I was afflicted, I went aſtray: but now I keepe thy word. 67. CXIX.

It is good for mee that I haue beene afflicted, that I may learne thy Statutes. 71.

I know O Lord that thy iudgments

ments are right: and that thou
Ecclesiastes VII. hast afflicted me iustly. 75.
In the day of wealth be of good comfort, and in the day of affliction consider: God also hath made this contrary to that, to the intent that man should find nothing after him. 16.

Isaiah. XXX When the Lord hath giuen you the bread of aduersity, and the water of affliction, thy rain shall be no more kept back, but thine eyes shal see thy raine. 20.

XLVIII. For my name-sake will I deferre my wrath, and for my prayse will I refraine it from thee, that I cut thee not off. 9.
Behold I haue fined thee, but not as siluer: I haue chosen thee in the furnace of affliction. 10.

XLIX. Reioyce O heauens, and bee
Ioyfull,

ioyfull, O earth, burſt forth into praiſe, O mountaines: for God hath comforted his people, and will haue mercy vpon his afflicted. 13.

The Lord will not forſake for euer. 31. Lamentati. III.

But though hee ſend affliction, yet will hee haue compaſſion, according to the multitude of his mercies. 32.

For he doth not puniſh willingly, nor afflict the children of men. 33.

I cried in mine affliction vnto the Lord, and he heard mee: out of the belly of hell cryed I, and thou heardeſt my voice. 2. Ionah. II.

What do yee imagine againſt the Lord: hee will make an vtter deſtruction: affliction ſhall not riſe vp the ſecond time. 9. Nahum. I.

Though I haue afflicted thee,

I will afflict thee no more. 12.

Zephaniah. III. After a certaine time will I gather the afflicted that were of thee, and them that bare the reproch for it. 18.

Behold, at that time I will bruse all that afflict thee, and I will saue her that halteth, and gather her that was cast out, & I will get them praise & fame in all the lands of their shame. 19.

Iohn. XVI. These things haue I spoken vnto you, that in me yee might haue peace: in the world yee shall haue affliction, but bee of good comfort, I haue ouercome the world. 33.

Romanes. VIII. I count that the afflictions of this present time are not worthy of the glory which shall be shewed vnto vs. 18.

II. Corinth. IIII. Wee are afflicted on euery side, yet are not in distresse: in po-

pouerty, but not ouer-come of pouerty. 8.

Wee are perſecuted, but not forſaken: caſt downe, but wee periſh not. 9.

Therefore we faint not, but though our outward man periſh, yet the inward man is renued daily. 16.

For our light affliction which is but for a moment, cauſeth vnto vs a farre more excellent and an eternall weight of glory. 17.

While we looke not on the things which are ſeene, but on the things which are not ſeene: for the things which are ſeene, are temporall, but the things which are not ſeene, are eternall. 18.

No man ſhould bee mooued with theſe afflictions: for yee I. Theſſalo. III.

your ſelues know, that we are appointed there-vnto.3.

II. Timoth. II. Thou therefore ſuffer affliction as a good ſouldier of Ieſus Chriſt.3.

Hebrews. II. For it became him, for whom are all things, and by whom are all things, ſeeing that hee brought many children vnto glory, that hee ſhould conſecrate the Prince of their ſaluation thorow afflictions.10.

Iames. IIII. Suffer afflictons, and ſorrow yee, and weepe: let your laughter be turned into mourning, & your ioy into heauineſſe.9.

V. Is any among you afflicted? Let him pray: is any mery? let him ſing. 13.

Of

Of Truſting, or waiting on the Lord.

LOe, though hee ſlay me, yet will I truſt in him, and I will reprooue my wayes in his ſight. 15. — Iob. XIII.

They that know thy Name, will truſt in thee: for thou, Lord haſt not failed them that ſeeke thee. 10. — Pſalmes. IX.

The Lord is my ſtrength and my ſhield: mine heart truſted in him, and I was helped: therefore mine heart ſhall reioyce, and with my ſong will I praiſe him. 7. — XXVIII.

How great is thy goodneſſe, which thou haſt laide vp for them that feare thee, and done to them that truſt in thee, euen before the ſonnes of men. 19. — XXXI.

All yee that truſt in the Lord, be ſtrong, and he ſhall eſtabliſh your heart. 24.

XXXII. Many ſorrowes ſhall come to the wicked: but he that truſteth in the Lord, mercy ſhall compaſſe him. 10.

XXXIIII. Taſte ye & ſee how gratious the Lord is; bleſſed is the man that truſteth in him. 8.

The Lord redeemeth the ſoules of his ſeruants, and none that truſt in him ſhal periſh. 22

XXXVII. Truſt thou in the Lord, and doe good, dwell in the land, and thou ſhalt be fed aſſuredly. 3.

Commit thy way vnto the Lord, and truſt in him, and hee ſhall bring it to paſſe. 5.

Waite patiently vpon the Lord, and hope in him. 7:

For euill doers ſhall be cut off, and they that waite vpon the

the Lord, they ſhall inherite the land. 9.

Waite thou on the Lord, and keepe his way, and he ſhall exalt thee, that thou ſhalt inherite the land: when the wicked men ſhall periſh, thou ſhalt ſee. 34.

Bleſſed is the man that maketh the Lord his truſt, and regardeth not the proud, nor ſuch as turne aſide to lies. 4. XL.

Yee that feare the Lord, truſt in the Lord: for hee is their helpe and their ſhield. 11. CXV.

They that truſt in the Lord, ſhall be as mount Zion, which cannot bee remooued, but remaineth for euer. 1. CXXV.

Truſt in the Lord with all thine heart, and leane not vnto thine owne wiſdome. 5. Prouerbes. III.

Hee that is wiſe in his XVI.

businesse, shall finde good: and he that trusteth in the Lord, he is blessed. 20.

XX. Say not thou, I will recompence euill: but wait vpon the Lord, and he shall saue thee. 22.

XXVIII. Hee that is of a proud heart, stirreth vp strife: but hee that trusteth in the Lord, shall bee fat. 25.

XXX. Euery word of God is pure: he is a shield to those that trust in him. 5.

Isaiah. XXVI. By an assured purpose wilt thou preserue perfect peace, because they trusted in thee. 3.

Trust in the Lord for euer: for in the Lord God is strength for euermore. 4.

XXX. Yet therefore will the Lord wait, that hee may haue mercy vpon you, and therefore will he be exalted, that hee may haue com-

compaſſion vpon you: for the Lord is the God of iudgment. Bleſſed are all they that waite for him. 18.

They that waite vpon the Lord, ſhal renue their ſtrength: they ſhall lift vp the wings as the Eagles: they ſhall run and not bee weary, and they ſhall walke and not faint. 31. XL.

Who is among you that feareth the Lord? let him heare the voice of his ſeruant: he that walketh in darkneſſe, and hath no light, let him truſt in the name of the Lord, and ſtay vpon his God. 10. L.

Hee that truſteth in me, ſhall inherit the land, and ſhall poſſeſſe mine holy mountaine. 13. LVII.

Thus ſaith the Lord, Curſed bee the man that truſteth in man, and maketh fleſh his arme, and Ieremiah. XVII.

and with-draweth his heart from the Lord.5.

XLIX. Leaue thy fatherlesse children, and I will preserue them aliue, and let thy widowes trust in me.11.

Lamentati. III. The Lord is good vnto them that trust in him, and to the soule that seeketh him.25.

It is good both to trust and to waite for the saluation of the Lord.26.

Nahum. I. The Lord is good, and as a strong hold in the day of trouble, and hee knoweth them that trust in him.7.

1. Peter. I. Wherefore, gird vp the loynes of your mind, be sober, and trust perfectly on the grace that is brought vnto you, by the reuelation of Iesus Christ. 13.

Of

Of Tentations.

YEE are they which haue continued with mee in my tentations. 28. Luke, XXII.

Therefore I appoint vnto you a kingdome, as my Father hath appointed to me. 29.

There hath no tentation taken you, but such as appertaineth to man: and God is faithfull which will not suffer you to bee tempted aboue that you bee able, but will euen giue the issue with the tentation, that ye may be able to beare it. 13. I. Corinth. X

In that hee suffered, and was tempted, hee is able to succour them that are tempted. 18. Hebrews. II.

We haue not an high Priest, which cannot be touched with the feeling of our infirmities, but IIII.

but was in all things tempted in like sort, yet without sin. 15.

Iames. I. My brethren count it exceeding ioy, when yee fall into diuers tentations. 2.

Knowing that the trying of your faith bringeth forth patience. 3.

Blessed is the man that endureth tentation: for when he is tryed, hee shall receiue the crowne of life, which the Lord hath promised to them that loue him. 12.

Let no man say when hee is tempted, I am tempted of God: for God cannot bee tempted with euill, neither tempteth he any man. 13.

But euery man is tempted, when he is drawne away by his owne concupiscence, and is intised. 14.

Resist

Resist the deuill, and hee will flye from you. 7.	IIII.
The Lord knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgment to be punished. 9.	II. Peter. II.

Of Patience.

WAite patiently vpon the Lord, and hope in him, 7.	Psalmes. XXXVII.
I waited patiently for the Lord, and he inclined vnto me, and heard my cry. 1.	XL.
The patient abiding of the righteous shall be gladnesse. 28	Prouerbes. X.
By your patience possesse your soules. 19.	Luke. XXI.
Let your patient minde bee knowne vnto all men, the Lord is at hand. 5.	Philipians. IIII.
Be patient toward all men. 14	I. Thessal. V

Cast

Hebrewes. X.

Cast not away therefore your confidence, which hath great recompence of reward. 35.

For yee haue need of patience, that after yee haue done the will of God, yee might receiue the promise. 36.

For yet a very little while, and hee that shall come, will come, and will not tarry. 37.

Iames. I.

Let patience haue her perfect worke, that yee may be perfect and intire lacking, nothing. 4.

V.

Bee patient therefore brethren, vnto the comming of the Lord. Behold the husbandman waiteth for the pretious fruite of the earth, & hath long patience for it, vntill he receiue the former, and the latter raine. 7.

Be yee also patient therefore, and settle your hearts: for the comming of the Lord draweth neere. 8.

Take

Take my brethren, the Prophets for an enſample of ſuffering aduerſity, and of long patience, which haue ſpoken in the name of the Lord. 10.

Behold, we count them bleſſed which endure, yee haue heard of the patience of *Iob*, & haue known what end the Lord made. For the Lord is very pitifull and mercifull. 11.

What praiſe is it, if when yee be buffeted for your faults, yee take it patiently? but & if when yee doe well, yee ſuffer wrong and take it patiently, this is acceptable to God. 20. I. Peter. II.

Becauſe thou haſt kept the word of my patience, therfore will I will deliuer thee from the houre of tentation, which will come vpon all the world, to try them that dwel vpon the earth. 10. Reuelation. III.

Of

Of Perſeuerance.

Mathew. X. HE that endureth to the end, he ſhall be ſaued. 22.

Galathians. VI. Let vs not therefore be wearie of well doing: for in due time we ſhall reape, if we faint not. 9.

Hebrewes. III. Wee are made pertakers of Chriſt, if wee keepe ſure vnto the end the beginning, wherewith we are vpholden. 14.

X. Now the iuſt ſhall liue by faith: but if any with-draw him-ſelfe, my ſoule ſhall haue no pleaſure in him. 38.

Reuelation. II. To him that ouer-cometh, will I giue to eate of the tree of life, which is in the midſt of the Paradiſe of God. 7.

Bee thou faithfull vnto the death, and I will giue thee the

crowne

crowne of life. 10.

Hee that ouer-commeth, shall not be hurt of the second death. 11.

To him that ouer-commeth, will I giue to eate of the *Manna* that is hid, and will giue him a white stone; and in the stone a new name written, which no man knoweth sauing hee that receiueth it. 17.

He that ouer-commeth, and keepeth my workes vnto the end, to him will I giue power ouer nations. 26.

And hé shall rule them with a rod of yron: and as the vessels of a potter, shall they bee broken. 27.

Euen as I receiued of my Father, so will I giue him the morning starre. 28.

He that ouer-commeth, shall

be clothed in white aray, and I will not put out his name out of the booke of life, but I will confeſſe his name before my Father, & before his Angels. 5.

Him that ouer-commeth will I make a pillar in the Temple of my God, and he ſhall goe no more out: and I will write vpon him the name of my God, and the name of the Citty of my God, which is the new Ieruſalem, which commeth down out of heauen from my God, and I will write vpon him my new name. 12.

To him that ouer-commeth will I grant to ſit with me in my throne, euē as I ouercame, & ſit with my father in his throne. 21

XXI. He that ouer-commeth ſhall inherit all things, and I will bee his God, & he ſhall be my ſon. 7

III

Com-

Comforts in general.

SIng praiſes vnto the Lord, yee his Saints, and giue thankes before the remembrance of his holineſſe.4.	Pſalmes. XXX.
For he endureth but a while in his anger: but in his fauour is life: weeping may abide at euening, but ioy commeth in the morning.5.	
The righteous cry,& the Lord heareth them, and deliuereth them out of al their troubles.17	XXXIIII.
Great are the troubles of the righteous,but the Lord deliueteth him out of them all.19.	
Call vpon mee in the day of trouble: ſo will I deliuer thee, and thou ſhalt glorifie mee.15.	L.
The ſacrifices of God are a contrite ſpirit: a contrite and	LI.

broken heart, O God thou wilt not despise. 17.

LV. Cast thy burden vpon the Lord, and hee shall nourish thee: hee will not suffer the righteous to fall for euer. 22.

CXXVI. They that sow in teares shall reape in ioy. 5.

They went weeping, and caried precious seed: but they shall returne with ioy, & bring their sheaues. 6.

CXLV. The Lord vpholdeth all that fall, and lifteth vp all, that are ready to fall. 14.

The Lord is neere vnto all that call vpon him: yea to all that call vpon him in truth. 18.

CXLVII. Hee healeth those that are broken in heart, and bindeth vp their sores. 3.

Isaiah. XXVII. Anger is not in me. 4.

XL. He giueth strength vnto him that

that fainteth: and vnto him that hath no ſtrength he increaſeth power. 29.

But now thus ſaith the Lord that created thee, O *Iaakob*, and he that formed thee O Iſraell, feare not: for I haue redeemed thee: I haue called thee by thy name thou art mine. 1. XLIII.

When thou paſſeſt through the waters, I will be with thee, and through the floods, that they doe not ouer-flow thee. When thou walkeſt through the very fire, thou ſhalt not bee burnt, neither ſhall the flame kindle vpon thee. 2.

I, euen I, am hee that putteth away thine iniquities for mine owne ſake, and will not remember thy ſinnes. 25.

Looke vnto me, and yee ſhall bee ſaued: all the ends of the XLV.

earth shall bee saued: for I am God, & there is none other. 22.

XLIX. Can a woman forget her childe, and not haue compassion on the sonne of her wombe? though they should forget, yet will I not forget thee. 15.

Behold, I haue grauen thee vpon the palme of mine hands; thy walls are euer in my sight. 16.

LIIII. He that made thee, is thine husband, (whose Name is the Lord of hostes) and thy redeemer the holy one of Israell shall be called the God of the whole world. 5.

For a litle while haue I forsaken thee, but with great compassion will I gather thee. 7.

For a moment in mine anger, I hid my face from thee for a litle season, but with euerlasting

sting mercy haue I had com-
passion on thee, saith the Lord
thy redeemer. 8.

The mountaines shall re-
moue, and the hills shall fall
downe: but my mercy shall
not depart from thee, neither
shall the couenant of my peace
fall away, saith the Lord that
hath compassion on thee. 10.

Hoe, euery one that thirsteth, LV.
come yee to the waters, and ye
that haue no siluer, come, buy
and eate: come I say, buy wine
and milke without siluer, and
without money. 1.

I dwell in the high and holy LVII.
place, with him also that is of a
contrite and humble spirit to
reuiue the spirit of the hum-
ble, and to giue life to them
that are of a contrite heart. 15.

In all their troubles hee was LXIII.

troubled.9.

LXV. Yea before they call, I will answer, and whiles they speake, I will heare.24.

LXVI. To him will I looke, euen to him that is poore, and of a contrite spirit, and trembleth at my words.2.

As one whom his mother comforteth, so will I comfort you, and yee shall bee comforted in Ierusalem.13.

Ieremiah. III. But thou hast plaied the harlot with many louers: yet turne againe to me saith the Lord.1.

O yee disobedient children, returne, and I will heale your rebellions.22.

XVIII. If this nation, against whom I haue pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them.8.

And

And I will cleanſe them from all their iniquity, whereby they haue ſinned againſt mee: yea I will pardon all their iniquities, whereby they haue ſinned againſt mee: and whereby they haue rebelled againſt me. 8. XXXIII.

The Lord will not forſake for ever. 31. Lamentati. III.

If the wicked will returne from all his ſinnes that he hath committed, and keepe all my ſtatutes, and doe that which is lawfull and right, he ſhall ſurely liue, and ſhall not dye. 21. Ezekiel. XVIII.

All his tranſgreſſions that he hath committed, they ſhall not be mentioned vnto him, but in his righteouſneſſe that he hath done he ſhall liue. 22.

Haue I any deſire that the wicked ſhould dye, ſaith the Lord God? or ſhall he not liue,

if he returne frō his wayes? 23.

Cast away from you all your transgressions, wherby ye haue transgressed, & make you a new heart and a new spirit: for why will ye die, O house of Israel. 31

For I desire not the death of him that dieth saith the Lord: cause therefore one another to returne, and liue yee. 32.

XXXIII. As I liue saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way and liue, turne you, turne you, from your euill wayes, for why will yee die? O ye house of Israel. 11

Daniel. IX. At the beginning of thy supplications the cōmandemēt came forth, & I am come to shew thee for thou art greatly beloued. 23

Feare not *Daniel*: for from the first day that thou didest set thine

thine heart to vnderstand, and to humble thy selfe before thy God, thy words were heard, & I am come for thy words. 12.

I will not execute the fiercenesse of my wrath: I will not returne to destroy *Ephraim*; for I am God and not man. 9. Hosea. XI.

Whosoeuer shall call on the Name of the Lord shall be saued 32. Ioel. II.

But ỹ third shal be left therin. 8. Zechariah. XIII.

And I will bring that third part thorow the fire, and will fine them as the siluer is fined, and will trie them as gold is tried: they shal cal on my name and I will heare them, I will say, it is my people, and they shall say, the Lord is my God. 9.

I am the Lord I change not. 6. Malachy. III.

They shall be to me saith the Lord of hostes in that day that I shall

shall doe this, for a flock, and I will spare them, as a man spareth his owne sonne that serueth him. 17.

Mathew. IX. I am not come to call the righteous, but the sinners to repentance. 13.

X. All the haires of your head are numbred. 30.

Whosoeuer therefore shall confesse mee before men, him will I confesse also before my Father which is in heauen. 32.

He that will saue his life shall lose it, and he that loseth his life for my sake, shall saue it. 39.

XI. From the time of *Iohn Baptist* hitherto, the kingdome of heauen suffereth violence, and the violent take it by force. 12.

Come vnto mee, all yee that are weary and laden, and I will ease you. 28.

Take

Take my yoake on you, and learne of mee, that I am meeke and lowly in heart: and yee shall find rest vnto your soules. 29.	
For my yoake is easie, and my burden light, 30.	
Whosoeuer shall doe my Fathers will which is in heauen, the same is my brother, and sister, and mother. 50.	XII.
So is it not the will of your father which is in heauen, that one of these little ones should perish. 14.	XVIII.
Whosoeuer shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, he shall receiue a hundred fold more, and shall inherite euer-lasting life. 29.	XIX.
The sonne of man is not come	Luke. IX.

to destroy mens liues, but to saue them. 56.

XII. Feare not little flock, for it is your Fathers pleasure, to giue you the kingdome. 32.

XV. I say vnto you, that likewise ioy shall bee in heauen for one sinner that conuerteth, more the for ninty & nine iust me, which need none amendment of life. 7

XiX. The sonne of man is come to seeke, and to saue that which was lost. 10.

Iohn. III. God sent not his Sonne into the world, that hee should condemn the world, but y the world thorow him might be saued 17.

VI. All that the Father giueth mee, shall come to me: and him that commeth to mee, I cast not away. 37.

He that eateth my flesh, and drinketh my blood, dwelleth in me.

me, and I in him. 56.

He that eateth mee, euen he shall liue by me, 57.

He that eateth of this bread, shall liue for euer. 58.

I am the light of the world: he that followeth mee shall not walke in darknesse, but shall haue the light of life. 12. VIII.

I am the doore, by me if any man enter in, he shall be saued, and shall go in, and goe out, and finde pasture. 9. X.

The theefe commeth not, but for to steale, and to kill, and to destroy: I am come that they might haue life, and haue it in abundance. 10.

My sheep heare my voice, & I know thē, & they follow me. 27

And I giue vnto them eternal life, and they shal neuer perish, neither shall any pluck them

out

out of mine hand. 28.

My Father which gaue them me, is greater then all, and none is able to take them out of my Fathers hand. 29.

XII. If any man ſerue me, let him follow mee: for where I am, there ſhall alſo my ſeruant be: and if any man ſerue mee, him will my Father honour. 26.

I came not to iudge the world, but to ſaue the world. 47.

XIIII. In my Fathers houſe are many dwelling places: if it were not ſo, I would haue told you: I goe to prepare a place for you. 2.

And though I goe to prepare a place for you, I will come againe and receiue you vnto my ſelfe, that where I am there may yee bee alſo. 3.

I will not leaue you comfort-

leſſe:

lesse but I will come to you. 18
Yet a little while, and the world shall see mee no more, but yee shall see mee: because I liue, yee shall liue also. 19.
This is life eternall, that they know thee to be the onely very God, and whom thou hast sent Iesus Christ. 3.
I pray for them: I pray not for the world, but for them which thou hast giuen mee, for they are thine. 9.
And all mine are thine, and thine are mine, and I am glorified in them. 10.
And for their sakes sanctifie I my selfe, that they also may bee sanctified thorow the truth. 19.
I pray not for these alone, but for them also which shall beleeue in me, thorow their word 20.

XVII.

Father, I will that they which thou haſt giuen mee, bee with mee euen where I am, that they may behold my glory, which thou haſt giuen mee: for thou louedſt me before the foundation of the world. 24.

XX. Ieſus ſaith vnto her; Touch me not, for I am not yet aſcended to my Father, but go to my brethren, and ſay vnto them; I aſcend vnto my Father, and to your Father, and to my God, and your God. 17.

Romanes. VIII. There is no condemnation to them that are in Chriſt Ieſus, which walke not after the fleſh, but after the Spirit. 1.

As many as are led by the Spirit of God, they are the ſonnes of God. 14.

XI. The gifts and calling of God are without repentance. 29.

The

The first man *Adam* was made a liuing soule: and the last *Adam* was made a quickening Spirit 45. — I. Corinth. XV.

Hee hath made him to bee sinne for vs, which knew no sinne, that wee should be made the righteousnesse of God in him. 21. — II. Corinth. V.

Yee know the grace of our Lord Iesus Christ, that hee being rich, for your sakes became poore, that yee thorow his poverty might be made rich. 9. — VIII.

If there bee first a willing minde, it is accepted according to that a man hath, and not according to that hee hath not.

Hee said vnto me; My grace is sufficient for thee: for my power is made perfect thorow weakenesse. 9. — XII.

XIII. Though hee was crucified concerning his infirmitie, yet liueth he thorow the power of God. And wee no doubt are weake in him: but we shall liue with him, thorow the power of God toward you. 4.

Galathians. III. Christ hath redeemed vs from the curse of the law, when hee was made a curse for vs. 13.

Ye are all the sonnes of God by faith in Christ Iesus. 26.

Ephesians. II. Now in Christ Iesus, yee which once were farre off, are made neere by the bloud of Christ. 13.

For hee is our peace, which hath made of both one, & hath broken the stop of the partition wall. 14.

Colossians. II. And yee which were dead in sinnes, and in the vncircumcision of your flesh, hath he quickned

ned togither with him, forgiuing you all your treſpaſſes. 13.

And putting out the hand-writing of ordi. ances that was againſt vs, which was contrary to vs, hee euen tooke it out of the way, and faſtened it vpon the croſſe. 14.

And hath ſpoiled the Principalities and powers, and hath made a ſhew of them openly, and hath triumphed ouer them in the ſame croſſe. 15.

This is a true ſaying, and by all meanes worthy to be receiued, that Chriſt Ieſus came into the world to ſaue ſinners. 15. I. Timoth. I

Bodily exerciſe profiteth little: but godlineſſe is profitable vnto all things, which hath the promiſe of the life preſent, and of that, that is to come. 8. IIII.

Godlineſſe is great gaine, if a VI.

man bee content with that hee hath. 6.

II. Timoth. IIII. Hence-forth is laid vp for mee the crowne of righteouſneſſe, which the Lord the righteous Iudge ſhall giue mee at that day: and not to me onely, but vnto all them alſo that loue his appearing. 8.

Hebrewes. II. Hee that ſanctifieth, and they which are ſanctified are all of one; wherefore he is not aſhamed to call them brethren. 11.

IIII. There remaineth therefore a reſt to the people of God. 9.

For hee that is entred into his reſt, hath alſo ceaſed from his owne workes, as God did from his. 10.

XII. For yee are not come vnto the mount that might bee touched, nor vnto burning fire, nor to blackneſſe, and darkeneſſe,

and

and tempeſt.18.

Neither vnto the ſound of a trumpet,& the voice of words, which they that heard it,excuſed themſelues, that the word ſhould not bee ſpoken to them any more.19.

But yee are come vnto the mount Sion,and to the City of the liuing God, the celeſtiall Ieruſalem,and to the company of innumerable Angels.22.

And to the congregation of the firſt borne, which are written in heauen, and to God the Iudge of all, and to the Spirits of iuſt and perfect men.23.

And to Ieſus the mediator of the New Teſtament, and to the bloud of ſprinkling, that ſpeaketh better things then that of *Abel*.24.

Let your conuerſation be with- XIII.

out couetousnesse, and be content with those things that you haue: for hee hath said, I will not faile thee, neither forsake thee. 5.

So that wee may boldly say, the Lord is my helper, neither will I feare what man can doe vnto me. 6.

I. Peter. V. Cast all your care on him, for hee careth for you. 7.

II. Peter. III The Lord is not slack concerning his promise (as some men count slackenesse) but is patient towards vs, and would haue no man to perish, but would all men to come to repentance. 9.

I. Iohn. I. If we acknowledge our sins, he is faithful and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. 9.

II. My babes, these things write

Iunto you, that yee sinne not: and if any man sinne, wee haue an aduocate with the Father, Iesus Christ the iust. 1.

And he is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole world. 2.

And yee know that he appeared, that hee might take away our sinnes, and in him is no sinne. 5. III.

For this purpose appeared the Sonne of God, that hee might loose the workes of the diuell. 8.

If our heart condemne vs, God is greater then our heart, and knoweth all things. 20.

Hee that keepeth his commandements, dwelleth in him, and he in him: and hereby wee know that hee abideth in vs, euen

euen by that Spirit which hee hath giuen vs. 24.

IIII. Whosoeuer confesseth that Iesus is the Sonne of God, in him dwelleth God, and hee in God. 15.

Reuelation. XXI. It is done: I am *Alpha* and *Omega*, the beginning and the end. I will giue to him that is a thirst, of the Well of the water of life freely, 6.

That the Lord is *Mercifull.*

Exodus. XXII. XXXIIII. I Am Mercifull. 27.

So the Lord passed before his face, and cried, the Lord, the Lord, strong, mercifull, & gracious, slow to anger, and aboundant in goodnesse and truth. 6.

Reseruing mercy for thousands, forgiuing iniquitie, and transf-

transgression, and sinne. 7.

(The Lord thy God is a mercifull God) hee will not forsake thee, neither destroy thee, nor forget ỹ couenãt of thy fathers which he sware vnto them. 31. — Deuteron. IIII.

The Lord your God is gracious and mercifull, and will not turne away his face from you, if yee conuert vnto him. 9. — II. Chronic. XXX.

Thy mercy O Lord reacheth vnto the heauens, and thy faithfulnesse vnto the clowds. 5. — Psalmes. XXXVI.

How excellent is thy mercy, O God? therefore the children of men trust vnder the shadow of thy wings. 7.

Thou Lord, art good and merciful, and of great kindnesse vnto all them that call vpon thee. 5. — LXXXVI.

Thou, ô Lord, art a pittiful God and mercifull, slow to anger, &c great

great in kindneſſe and truth. 15

C. The Lord is good, his mercy is euerlaſting, and his truth is from generation to generation. 5.

CIII. The Lord is full of compaſſion and mercy, ſlow to anger and of great kindneſſe. 8.

For as high as the heauen is aboue the earth, ſo great is his mercy toward them that feare him. 11.

CXVI. The Lord is mercifull and righteous, and our God is full of compaſſion. 5.

CXXX. If thou, O Lord, ſtraitly marketſt iniquities, O Lord, who ſhall ſtand? 3.

But mercy is with thee, that thou maieſt be feared. 4

Let Iſrael waite on the Lord, for with the Lord is mercy, and with him is great redemptiō. 7.

Praiſe

Praiſe yee the Lord becauſe he is good: for his mercy endureth for euer. 1.	CXXXVI.
The Lord is gratious and mercifull, ſlow to anger, and of great mercy. 8.	CXLV.
The Lord is good to all, and his mercies are ouer all his workes. 9.	
Hee that hideth his ſinnes, ſhall not proſper: but hee that confeſſeth and forſaketh them, ſhall haue mercy. 13.	Prou-rbes. XXVII.
Surely a people ſhall dwell in Zion, and in Ieruſalem: thou ſhalt weepe no more: hee will certainely haue mercy vpon thee at the voyce of thy crye: when hee heareth thee, he will anſwer thee. 19.	Iſaiah. XXX
Reioyce, O heauens, and bee ioyfull, O earth, burſt forth into praiſe, O mountaines: for God hath	XLIX.

hath comforted his people, and will haue mercy vpon his afflicted. 13.

LV. Let the wicked forsake his wayes, and the vnrighteous his owne imaginations, & returne vnto the Lord, and he will haue mercy vpon him: and to our God, for hee is very ready to forgiue. 7.

Ieremiah. III. Goe and crie these words toward the North, & say, thou disobedient Israel, returne saith the Lord, and I will not let my wrath fall vpon you: for I am merciful, saith the Lord, & I wil not alway keepe mine anger. 12

XXXI. I haue loued thee with an euerlasting loue, therfore with mercy I haue drawne thee. 3.

Hosea. II. I will sow her vnto mee in the earth, and I will haue mercie vpon her that was not pi-

tied,

tied,& I wil ſay to them which were not my people, Thou art my people, and they ſhall ſay, Thou art my God.23.

Rent your heart and not your clothes: and turne vnto the Lord your God: for hee is gratious and mercifull, ſlow to anger, and of great kindneſſe, and repenteth him of the euill. 13. Ioel. II. Ionah. 4. 2.

Who is a God like vnto thee that taketh away iniquitie, and paſſeth by the tranſgreſſion of the remnant of his heritage? hee retaineth not his wrath for euer, becauſe mercy pleaſeth him.18. Micah. VII.

Bee yee therefore mercifull, as your Father alſo is mercifull.36. Luke. VI.

God hath ſhut vp all in vnbeliefe, that hee might haue mercy Romanes. XI.

mercy on all. 32.

Ephesians. II. God which is rich in mercy, through his great loue where-with he loued vs. 4.

Euen when we were dead by sinnes, hath quickned vs togither in Christ, by whose grace yee are saued. 5.

James. II. There shall bee iudgement mercilesse to him that sheweth no mercy, and mercy reioiceth against iudgment. 13.

V. The Lord is very pittifull and mercifull. 11.

Of Death.

II. Samuel. XIIII. WE must needs dye, and wee are as water spilt on the ground, which cannot be gathered vp againe: neither doth God spare any person, yet doth hee appoint meanes, not to

to cast out from him, him that is expelled. 14.

What man liueth, and shall not see death? shall hee deliuer his soule from the hand of the graue. 48. Psalmes. LXXXIX.

Pretious in the sight of the Lord is the death of his Saints. 15. CXVI.

A good name is better then a good ointment, and the day of death, then the day that one is borne. 3. Eccles. VII.

Hee will destroy death for euer: and the Lord God will wipe away the teares from all faces, and the rebuke of his people will hee take away out of all the earth: for the Lord hath spoken it. 8. Isaiah. XXV

Weepe not for the dead, and bee not mooued for them; but weepe for him that goeth out: Ieremiah. XXII.

for hee ſhall returne no more, nor ſee his natiue countrey. 10.

Ezekiel. XXIIII. Ceaſe from ſighing: make no mourning for the dead; and binde the tire of thine head vpon thee, and put on thy ſhooes vpon thy feete, and couer not thy lippes. 17.

Hoſea. XIII. I will redeeme them from the power of the graue: I will deliuer them from death: O death, I will bee thy death: O graue, I wil be thy deſtructiõ. 14.

Iohn. VIII. Verily, verily, I ſay vnto you, if a man keepe my word, hee ſhall neuer ſee death. 51.

XI. I am the reſurrection and the life: hee that beleeueth in mee, though he were dead, yet ſhall he liue. 25.

And whoſoeuer liueth, & beleeueth in me, ſhal neuer die. 26.

XII. Except the wheate corne fall into

into the ground & dye, it bideth alone: but if it dye, it bringeth forth much fruite. 24.

If when we were enemies we were reconciled to God by the death of his Sonne, much more being reconciled, wee shall bee saued by his life. 10. Romanes. V.

For if by the offence of one, death reigned through one, much more shal they which receiue the aboundance of grace, and of the gift of righteousnesse, reigne in life through one, that is Iesus Christ. 17.

If wee bee grafted with him to the similitude of his death, euen so shall we be to the similitude of his resurrection. 5. VI.

If the Spirit of him that raised vp Iesus from the dead, dwell in you, hee that raised vp Christ from the dead, shall also VIII.

quicken your mortall bodies, becauſe that his Spirit dwelleth in you. 11.

XIIII. Whether wee liue, wee liue vnto the Lord, or whether wee dye, wee dye vnto the Lord: whether wee liue therefore, or dye, we are the Lords. 8.

For Chriſt therefore dyed, and roſe againe, and reuiued, that he might be Lord both of the dead and the quick. 9.

I. Corinth. XV. That which thou ſoweſt is not quickned, except it dye. 36.

This corruptible muſt put on incorruption: and this mortall muſt put on immortalitie. 53.

So when this corruptible, hath put on incorruption, and this mortall hath put on immortalitie, then ſhall bee brought to paſſe the ſaying that is written, Death is ſwallowed vp into victo-

victorie. 54.

O Death, where is thy sting? O graue, where is thy victorie? 55.

We know that if our earthly house of this Tabernacle be destroyed, we haue a building giuen of God, that is an house not made with hands, but eternall in the heauens. 1. — II. Corinth. V.

Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light. 14. — Ephesians. V.

Yee are dead, and your life is hid with Christ in God. 3. — Colossians. III.

Be partaker of the afflictions of the Gospell, according to the power of God. 8. — II. Timoth. I.

Who hath saued vs and called vs, with an holy calling, not according to our workes, but according to his owne purpose and grace, which was giuen to

vs

vs through Christ Iesus before the world was. 9.

But is now made manifest by the appearing of our Saviour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto light through the Gospel. 10.

II. If we be dead with him, wee also shall liue with him. 11.

Hebrewes. II. We see Iesus crowned with glory and honour, which was made a little inferiour to the Angels, through the suffering of death, that by Gods grace he might taste death for all men. 9.

For as much then as the children were partakers of flesh & bloud, he also himselfe likewise tooke part with them, that hee might destroy through death, him that had the power of death, that is the deuill. 14.

And

And that hee might deliuer all them, which for feare of death were all their life-time ſubiect to bondage. 15.	
For this cauſe is He the Mediatour of the new Teſtament, that through death which was for the redemption of the tranſgreſſions that were in the former Teſtament they which were called, might receiue the promiſe of eternall inheritance. 15.	IX.
It is appointed vnto men that they ſhall once dye, and after that commeth iudgment. 27.	
Feare not, I am the firſt and the laſt. 17.	Reuelation. I.
And am aliue, but I was dead, and behold, I am aliue for euermore, *Amen*: and I haue the keyes of hell and death. 18.	
He that ouer-commeth, ſhall not be hurt of the ſecond death.	II.

XIII. Then I heard a voyce from heauen, saying vnto mee, write; Blessed are the dead which hereafter die in the Lord. Euen so saith the Spirit: for they rest from their labours, & their workes follow them. 13.

XX. Blessed and holy is hee, that hath part in the first resurrection: for on such the second death hath no power: but they shall be the Priests of God, and of Christ, and shall raigne with him a thousand yeere. 6.

Of Christs second comming to Iudgment.

Mathew. XIII. THe Sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that offend, & them which do iniquitie. 41.

The

The Angels ſhall goe forth, and ſeuer the bad from among the iuſt.49.

The Sonne of man ſhall come in the glory of his Father with his Angels, and then ſhall hee giue to euery man according to his deeds.27. XVI.

For as the lightning commeth out of the Eaſt, and ſhineth into the Weſt, ſo ſhall alſo the comming of the Sonne of man be.27. XXIIII.

And immediatly after the tribulations of thoſe dayes, ſhall the Sunne bee darkned, and the Moone ſhall not giue her light, and the ſtarres ſhall fall from heauen, and the powers of heauen ſhall be ſhaken.29.

And then ſhall appeare the ſigne of the Sonne of man in heauen: and then ſhall all the kind-

kindreds of the earth mourne, & they ſhall ſee the ſon of man come in the clowds of heauen with power & great glory. 30.

And he ſhall ſend his Angels with a great ſound of a trumpet, and they ſhall gather togither his elect, from the foure winds, and from the one end of the heauen to the other. 31.

XXV. When the Sonne of man commeth in his glory, and all the holy Angels with him, then ſhall he ſit vpon the throne of his glory. 31.

And before him ſhall be gathered all nations, and hee ſhall ſeparate them one frō an other, as a ſhepheard ſeparateth the ſheepe from the goates. 32.

And hee ſhall ſet the ſheepe on his right hand, & the goates on the left hand. 33.

Actes. I. And while they looked ſted-

faſtly towards heauen as hee went, behold, two men ſtood by them in white apparell. 10.

Which alſo ſaid, Yee men of Galile, why ſtand yee gazing into heauen? This Ieſus which is taken vp from you into heauen, ſhall ſo come, as yee haue ſeene him goe into heauen. 11.

For the Lord him-ſelfe ſhall deſcend from heauen with a ſhowte, and with the voice of the Arch-angell, and with the trumpet of God: and the dead in Chriſt ſhall riſe firſt. 16. I. Theſſalo. IIII.

Then ſhall we which liue and remaine, bee caught vp with thē alſo in the clowds, to meet the Lord in the ayre: & ſo ſhall we euer be with the Lord. 17.

Chriſt was once offered to take away the ſinnes of many, &vnto them that looke for him ſhall Hebrewes. IX.

ſhall hee appeare the ſecond time without ſinne vnto ſaluation. 28.

Of the Reſurrection *of the body.*

Exodus. III. I Am the God of thy Father, the God of *Abraham*, the God of *Izhak*, and the God of *Iaakob.6.*

Iob. XIIII. If a man dye, ſhall hee liue againe? all the dayes of mine appointed time will I wait, till my changing ſhall come.14.

Thou ſhalt call mee, and I will anſwer thee: thou loueſt the worke of thine owne hands. 15.

XIX. I am ſure that my redeemer liueth, and hee ſhall ſtand the laſt on the earth.25.

And though after my skin, wormes

wormes deſtroy this body, yet ſhall I ſee God in my fleſh. 26.

Whom I my ſelfe ſhall ſee, and mine eyes ſhall behold, and none other for me. 27.

Thou wilt not leaue my ſoule in the graue: neither wilt thou ſuffer thine holy one to ſee corruption. 10. Pſalmes. XVI.

Thou wilt ſhew me the path of life: in thy preſence is the fulneſſe of ioy: and at thy right hand there are pleaſures for euer-more. 11.

God ſhall deliuer my ſoule from the power of the graue: for he will receiue me. 15. XLIX.

At that time thy people ſhall bee deliuered, euery one that ſhall bee found written in the booke. 1. Daniel. XII.

And many of them that ſleep in the duſt of the earth, ſhall awake,

awake, some to euerlasting life, and some to shame and perpetuall contempt. 2.

But go thou thy way till the end bee, for thou shalt rest, and stand vp in thy lot at the end of the dayes. 13.

Marke. XII. As touching the dead, that they shall rise againe, haue yee not read in the booke of *Moses*, how in the bush God spake vnto him, saying, I am the God of *Abraham*, and the God of *Isaac*, and the God of *Iaakob*. 26.

Hee is not the God of the dead, but the God of the liuing. 27.

Iohn. V. The houre shall come in the which all that are in their graues shall heare his voice. 28

And they shall come forth that haue done good, vnto the resurrectiō of life: but they that haue

haue done euill, vnto the resurrection of condemnation. 29.

This is the Fathers wil which hath sent me, that of all which he hath giuen me, I should lose nothing, but should raise it vp againe at the last day. 39.

And this is the will of him that hath sent mee, that euery man which seeth the Sonne, & beleeueth in him, should haue euerlasting life: and I will raise him vp at the last day. 40.

No man can come to me, except the Father which hath sent me draw him: & I wil raise him vp at the last day. 44.

Whosoeuer eateth my flesh, and drinketh my bloud, hath eternall life, and I will raise him vp at the last day, 54.

God hath also raised vp the Lord, & shall raise vs vp by his power. 14. Now

VI.

I. Corinth. VI.

XV. Now is Christ risen from the dead, and was made the first fruites of them that slept. 20.

For since by man came death, by man came also the resurrection of the dead. 21.

For as in *Adam* all dye, euen so in Christ, shall all bee made alive. 22.

The body is sowne in corruption, and is raised in incorruption. 42.

It is sowne in dishonour, and is raised in glory, it is sowen in weaknesse, and is raised in power. 43.

It is sowne a naturall body, & is raised a spirituall body. 44.

As we haue borne the image of the earthly, so shall we beare the image of the heauenly. 49.

For the trumpet shall blow, and the dead shall be raised vp in

incorruptible. 52.

We must all appeare before the iudgment seate of Christ, that euery man may receiue the thinges which are done in his body according to that hee hath done, whether it be good or euill. 10. — II. Corinth. V.

When Christ which is our life, shall appeare, then shall ye also appeare with him in glory. 4 — Colossians. III.

I would not bretheren haue you ignorant concerning them which are a sleepe, that yee sorrow not, euen as other which haue no hope. 13. — I. Thessalo. IIII.

For if wee beleeue that Iesus is dead, and is risen, euen so them which sleepe in Iesus, will God bring with him. 14.

For this say we vnto you by the word of the Lord, that we

which liue & ate remaining in the comming of the Lord, shall not preuent the which sleep. 15

For the Lord himselfe shall descend from heauen with a shoute, and with the voyce of the Archangell, and with the Trumpet of God: and the dead in Christ shall rise first. 16.

Of Glorification.

in the life to come.

Iudges. V. THey that loue him, shalbe as the Sunne when he riseth in his might. 31.

Daniel. XII. They that be wise shall shine as the brightnesse of the firmament: and they that turne many to righteousnesse, shal shine as the starres for euer & euer. 3

Mathew. XIII. Then shal the iust men shine as the Sun in the kingdome of

their Father. 43.

They which shalbe counted worthy to inioy that world, & the resurrectiō from the dead, neither mary wiues, neither are married. 35. Luke. XX.

For they can die no more, for as much as they are equall vnto the Angels, and are the Sons of God, since they are the children of the resurrection. 36

I count that the afflictions of this present time are not worthy of the glory which shalbee shewed vnto vs. 18. Romanes. VIII.

The things which eye hath not seene, neither eare hath heard, neither came it into mās heart, are, which God hath prepared for them that loue him. 9 I. Corinth. II.

Now we see through a glasse darkely but then shall we see face to face. Now I knowe XIII.

in part: but then shall I know, euen as I am knowne. 12.

II. Corinth. IIII. For our light affliction which is but for a moment, causeth vnto vs a farre more excellent and an eternall weight of glory. 17.

While we looke not on the things that are seene, but on the things which are not seene. 18.

Philippians. III. Our conuersation is in heauen, from whence also we look for the Sauiour, euen the Lord Iesus Christ, 20.

Who shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, whereby he is able euen to subdue all things vnto himselfe. 21.

I. Iohn. III. Dearly beloued, now are we the sonnes of God, but yet it doth not appeare what we shal be

be: and we know that when he shall appeare, wee shall be like him: for we shall see him as he is. 2.

These are they which came out of great tribulation, and haue washed their long robes, and haue made their long robes white, in the blood of the lambe. 14. Reuelation. VII.

Therfore are they in the presence of the throne of God, & serue him day and night in his temple, & he that sitteth on the throne wil dwell among thē. 15

They shall hunger no more, neither thirst any more, neither shall the Sunne light on them, neither any heate. 16.

For the Lambe which is in the mideſt of the throne, shall gouerne them, & shall lead thē vnto the liuely fountaines of

waters, and God ſhall wipe away all teares from their eyes. 17.

XXII. There ſhalbe no more curſſe, but the throne of God, and of the Lambe ſhall bee in it, and his ſeruants ſhall ſerue him. 3.

And they ſhall ſee his face, and his name ſhall bee in their foreheads. 4.

And there ſhall be no night there, and they need no candle, neither light of the Sunne, for the LORD GOD giueth them light, & they ſhall reigne for euermore. 5.

That God is true and *Faithfull of his promiſe.*

Numbers. XXIII. GOd is not as man, that hee ſhould lye, neither as the ſonne

sonne of man, that he should repent: hath he said, and shall hee not do it? and hath he spoken and shall hee not accomplish it? 19.

The Lord thy God, hee is God, the faithfull God, which keepeth couenant & mercy vnto them that loue him & keepe his commandements, euen to a thousand generations. 9. Deuterono. VII.

Perfect is the worke of the mighty God: for all his wayes are iudgment. God is true and without wickednesse, iust and righteous is hee. 4. XXXII.

There failed nothing of all the good thinges which the Lord had said vnto the house of Israel, but all came to passe. 45. Iosh. XXI

For indeede the strength of Israel will not lie nor repent: for hee is not as man that I. Sam. XV.

he ſhould repent. 29.

Iob. XXXIIII. God forbid that wickednesse ſhould be in God, and iniquity in the Almighty. 10.

Certainely God will not do wickedly, neither will the Almighty peruert iudgement. 12.

Pſalmes. XXV. All the paths of the Lord are mercy and truth vnto all ſuch as keepe his couenant and his teſtimonies. 10.

Iſaiah. XLIX Thus ſaith the Lord the redeemer of Iſraell, and his holy one, to him that is deſpiſed in ſoule, to a nation that is abhorred, to a ſeruant of rulers, Kings ſhall ſee, and ariſe, and Princes ſhall worſhippe, becauſe of the Lord that is faithfull, and the holy one of Iſraell which hath choſen thee. 7.

Ieremiah. X. The Lord is the God of truth

truth. 10.

The Lord our God is righteous in all his works which he doth, 14. — Daniel. IX.

Hee that hath receaued his testimony, hath sealed that God is true. 33. — Iohn. III.

I haue many thinges to say and to iudge of you: but hee that sent me is true, and the things that I haue heard of him, those speake I to the world. 26. — VIII.

I am the way, and the truth, and the life. 6. — XIIII.

Let God be true, and euery man a lyar. 4. — Romanes. III.

God is faithfull, by whom ye are called vnto the fellowship of his Sonne Iesus Christ our Lord. 9. — I. Corinth. I.

All men haue not faith. 2. But the Lord is faithful which will stablish you and keepe you — II. Thessalo. III.

you from euill, 3.

II. Timo. II. If we beleeue not, yet abideth hee faithfull: hee cannot deny himselfe. 13.

Hebrewes, VI. God willing more aboũdantly to shew vnto the heires of promise, the stableness of his coũsel, bound himself by an oth. 17

That by two immutable things, wherein it is vnpossible that God should lye, we might haue strong consolation, which haue our refuge to hold fast the hope that is set before vs. 18.

X. Let vs keep the professiõ of our hope, without wauering, (for he is faithfull that promised) 23

I. Iohn. I. If we acknowledge our sinns, he is faithfull & iust, to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. 9.

Reuelation. III. These things saith *Amen*, the faithfull and true witnesse, the be-

beginning of the creatures of God. 14.

Great and marueilous are thy workes, Lord God almighty: iuſt and true are thy wayes, King of Saints. 3. XV.

And I ſaw heauen open, and behold a white horſe, and hee that ſat vpon him, was called faithfull & true, and he iudgeth and fighteth righteouſly. 11. XIX.

VVonders and *Miracles.*

THe creation of the whole frame of the world, the Heauen and the Earth: fowles, beaſts, fiſhes, and all liuing, creeping things whatſoeuer. Geneſis. I.

The creation of Man, according to the likeneſſe and image of God. 26. II.

The creation of the woman, be-

being made of one of *Adams* ribs: which the Lord tooke out, the Lord for this end, causing him fall into a heauie sleep. 21.

VII. The vniuersall flood, sent for the wickednesse of the world, by meanes of forty dayes and nights raine: destroying all liuing creatures whatsoeuer, the inhabitants of the Arke excepted. 21.

XI. The offspring of *Noah* thinking to build in the plaine of Shinar, a city whose top should reach vnto heauen: the Lord sendeth amongst them a confusion of toungs, so hindering their worke, the whole earth at that time speaking one language. 8.

XX. The Sodomites inuironing *Lots* house, who had that night receiued two Angels therein:

are

are ſmitten with blindneſſe. 11.

Iacob continueth wraſtling with an Angel, vntil the breake of day: at laſt returning bleſſed and victorious. 24. XXXII.

Moſes keeping his Fathers ſheepe in Horeb, the Angell of the Lord appeareth vnto him in a flame of fire, out of y midſt of a buſh, the buſh burning with fire, yet not conſumed. 2. Exodus. III.

Moſes rod, at the commandement of God being caſt on the groũd, is turned into a ſerpent. 3 The Lord commanding, *Moſes* taketh the Serpent by the taile: which is againe changed into a rod in his hand. 4. IIII.

Moſes thruſteth his hand in his boſome, at the command of God, which hee pulleth out againe leprous as ſnow. 6.

Moſes, the Lord commanding thruſt-

thrusteth his hand into his bosome: which is turned as his other flesh againe. 7.

VII. *Aaron* casteth foorth his rod before *Pharaoh*, and before his seruants: which is turned into a Serpent. 10.

Aaron, as the Lord had commanded, lifting vp his rod, smiteth the water in the sight of *Pharaoh* and his seruants: which is turned into blood through the whole land. 20.

VIII. *Aaron* stretching foorth his hand with his rod, ouer the waters of Egipt, Frogges come vp, which couer all the land. 6.

Aaron, stretching out his hand with his rod, smiteth the dust of the earth: Lice thereafter comming vppon man and beast, all the dust of the land of Egipt being turned into lice. 17

The Lord sendeth great swarmes of flies, into the house

of *Pharaoh*, and his seruants: and ouer all the land of Egypt. 24. The Lord sendeth a great morraine of beasts, so that all the cattle of the land of Egipt do dies: those of the children of Israel, the in-dwellers of Goshen, onely remaining aliue. 6. IX.

Moses sprincleth ashes towards heauen, before *Pharaoh*: which are turned into a scabbe vpon man and beast. 10.

Moses stretching out his rod towards heauen, the Lord sendeth haile mingled with fire, thunder, and lightning vpon man and beast: smiting all that is in the field. 23.

Moses stretching out his rod, the Lord by an East wind, bringeth grashoppers ouer all the land of Egipt: consuming al the trees, fruites, and herbes which the haile had left. 13. X.

Moses stretching out his

hand toward heauen, there en-
sueth a black darkneſſe ouer all
the land of Ægypt for three
dayes. 22.

XII. At midnight, the Lord ſmi-
teth all the firſt-borne of the
land of Ægypt, both man and
beaſt. 29.

XIII. As the Iſraelites march, the
Lord goeth before them by
day in a pillar of a clowde, and
by night, in a pillar of fire. 21.

XIII. *Moſes* ſtretching out his hand
vpon the red ſea, the Lord cau-
ſeth it to go back by a ſtrong
Eaſt winde: ſo that the children
of Iſrael paſſe through on drye
land, the waters beeing a wall
vnto them, on their right hand,
and on their left. 21.

The Lord ſtriketh the hoſt of
the Egiptians with feare, taking
off their charret wheeles. 24.

Moſes

Moſes ſtretching out his hand vpon the ſea, it returneth to his courſe early in the morning, ouer-throwing the Egiptians in the midſt thereof. 27.

The children of Iſrael, murmuring at *Marah*, the Lord ſheweth *Moſes* a tree, which when hee had caſt into the waters, they become ſweet. 25. XV.

As *Aaron* is ſpeaking to the congregation of the children of Iſrael, the glory of the Lord appeareth in a clowd toward the wilderneſſe. 10. XVI.

In the euening the Lord ſendeth Quailes, which couer the whole campe of the Iſraelites: and the dew being aſcended, a ſmall round thing is vpon the face of the wilderneſſe, as the hoare froſt on the earth, which they call, Man. 14.

XVII. The children of Israel, contending with *Moses*, at Masah, Miribah: at the command of God, he smiteth on the rocke, whence commeth water. 6.

XIX. On the third day, before the giuing of the Lawe: there is thundring, and lightning, with a thick clowd vpon mount Sinai, & the sound of the trumpet sounding exceeding lowd: the mountaine being all on smoake, ascending like the smoake of a Fornace, all the mount trembling exceedingly: so that all the people in the campe are affraid. 16.

XXIIII. *Moses* the Lord commanding, goeth vp to mount Sinai, a clowd there-after couering the mountaine. 15.

XXXIIII. *Moses* early in the morning goeth vp into the mount with two

two Tables, as the Lord had commanded him: the Lord descending in the clowd, passeth by him, proclaiming his glorious name. 4.

Moses remaineth there with the Lord, forty dayes, and forty nights: neither eating bread nor drinking water. 28.

Moses beeing come downe from mount Sinai, with the two Tables in his hand: his face shineth so bright that *Aaron* and the people are afraid to come neere him 30.

XL. The whole worke being reared & finished, which the Lord commanded *Moses*: a clowd couereth the Tabernacle of the Congregation, the glory of the Lord filling it: so that *Moses* could not enter, becausse of the glory of the Lord filling the Tabernacle. 34.

Leuiticus. IX. There commeth a fire out from the Lord, consuming the burnt offering, and the fat vpon the Altar. 24.

X. There commeth a fire out from the Lord, deuouring *Nadab* and *Abihu* sonnes of *Aaron*: as they offered strange fire before the Lord. 2.

Numbers. XI. The children of Israel become murmurers, wherefore the fire of the Lord burneth amongst them: consuming the out-most part of the host. 1.

The Lord commeth downe in a clowde, speaking vnto *Moses*: and taking off the Spirit that was vpon him, putting it vpon the seuenty ancient men. 25.

The Lord by a winde bringeth Quailes from the Sea, letting them fall in the Israelites campe: a daies iourney, on this, and

and the other ſide of the hoſt, two cubits aboue the groũd. 31

While the fleſh is betweene their teeth, the wrath of the Lord ſmiteth them with an exceeding great plague. 33.

The Lord commeth downe in the pillar of the clowd, ſtanding at the doore of the Tabernacle, calling *Aarõ* & *Miriam*. 5 XII.

Miriam is ſeene leprous as ſnow, the clowde departing from the Tabernacle. 10.

The children of Iſrael, crying to ſtone *Caleb* and *Ioſhua*: the glory of the Lord appeareth in the Tabernacle of the Congregation, before all the children of Iſrael. 10. XIIII.

The earth openeth her mouth, ſwallowing vp aliue, *Korah*, *Dathan*, and *Abiram*, with their families. 32. XVI.

A fire commeth out from the Lord, consuming the two hundred and fifty men, which offered incence. 35.

The children of Israel murmure against *Moses* and *Aaron*, for which the Lord sendeth a plague amongst them: which destroieth fourteene thousand and seauen hundred of them 45

XVII. *Aarons* rod onely of all the twelue, which were laid before the Arke of the testimony, budeth: bringing forth buds & blosoms, bearing ripe Almonds. 8.

XX. The children of Israel beeing come to Kadesh, in the wilderneſſe of Zin, wãting water; murmure against *Moses*, who being commanded of God onely to speake vnto the rock, notwithstanding smiteth it twise with his rod, whence issueth water abundantly. 11.

Mo-

Moſes at the command of God, maketh a braſen Serpent, vnto which, when any of the children of Iſrael did looke, being bitten of fiery Serpents: they liued. 9. XXI.

Baalams Aſſe, as he was in his iourney going towards *Baalak* King of Moab: ſeeing the Angel of the Lord before her in the way with a drawne ſword in his hand: twiſe refuſeth it, going aſide, for which he bearing her with a ſtaffe: the Lord openeth the Aſſes mouth, ſo that ſhee ſpeaketh reprooving her maiſters cruelty. 28. XXII.

The Iſraelites are led forty yeares in the wilderneſſe, their clothes neither waxing old, nor their ſhoes vpon their feete. 5, Deuterono. XXIX.

The Lord appeareth in the tabernacle, in a pillar of a clowd: XXXI.

ſtanding ouer the doore of the Tabernacle. 15.

Ioſhua. III. The children of Iſrael being ready to paſſe ouer Iorden, as ſoone as the feete of the Prieſts which beare the Arke, toucheth the brinkes of Iorden: the riuer ſtayeth her courſe, ſtanding vp on a heape, ſo that the children of Iſrael paſſe through vpon drye land. 16.

VI. The walles of Iericho fall to the ground, being ſeuen times compaſſed, by *Ioſhua* & the men of warre: the ſeuenth time as they ſhowted a great ſhowt. 20

X. The Lord caſteth downe great ſtones from heauen vpon the Aramites: as they flie before Iſrael. 11.

Ioſhua ſpeaking to the Sunne, it ſtandeth ſtill in Gebeon, (the Lord fighting for him) the Moone

Moone alſo, according to his word in the valley of Aialon: a whole day, vntill hee had auenged himſelfe vpon his enemies. 13.

Shamgar the ſonne of *Anath*, a Iudge of Iſrael: killeth ſixe hundred Philiſtims with an Oxe goad. 31. Iudges. III.

Gedeon asking a ſigne of the Angell, for his further aſſurance: the Angell of the Lord putteth forth the end of his ſtaffe, touching the fleſh & the vnleauened bread which lay vpon a ſtone: out of which fire commeth, conſuming the ſacrifice: the Angel ſo departing. 21 VI.

Gedeon, againe asking a ſigne of victory of God, his fleece is wet with dew: all the ground about it being drye. 38.

At *Gedeons* requeſt, his fleece

fleece remaineth drye, all the ground about it being wet with dew. 40.

VII. *Gedeon* with his three hundred men, the Lord fighting for them, in wonderfull manner ouer-threw the hoſt of the Madianites. 22.

XIII. *Manoah* and his wife, offering a ſacrifice at the Angels ſecond apparition: the flame comming from the Altar toward heauen: the Angel aſcendeth therein, they falling on their faces to the ground. 20.

XIIII. The ſpirit of the Lord comming vpon *Samſon*, he teareth a young Lion in pieces, hauing nothing in his hands. 6.

XV. *Samſon*, beeing in the hands of the Philiſtims bound with cordes, the Spirit of the Lord comming vpon him, they become

come as flaxe. 14.

Samſon with the iaw bone of an Aſſe, killeth a thouſand Philiſtims. 15.

At *Samſons* prayer he being ſore a thirſt, the Lord breaketh the cheeke tooth that was in the iaw : whence commeth water. 19.

Samſon at midnight carrieth away the doores of the gates of the citty of Azzah, with the two poſts of the barres, on his ſhoulders : to the top of the mountaine that is before Hebron. 3. XVI.

Samſon after prayer to God, pulleth downe a houſe, wherein were three thouſand Philiſtims : all which with him-ſelfe are killed. 30.

The Arke of God, beeing brought by the Philiſtims into the houſe I. Samuel. V.

house of *Dagon* their God: the Image is found fallen on his face before the Arke of God. 3

Dagon, being set vp in his place againe is found the next day also fallen vpon his face before the Arke of God: with his head, and the two palmes of his hands cut off vppon the threshold. 4.

The men of *Ashdod* are plagued with the Emrods because of the Arke of God. 6.

VI. The Philistimes set the Arke of God vppon a cart, drawen with two melch Kine: who of their owne accord, go straight to Bethshemesh, lowing as they went. 12.

Fifty thousand threscore and ten Bethshemites are killed for looking in the Arke of God. 19.

VII. The Lord thunders from heauen

heauen, with great thundring vpon the Philiſtims, ſcattering them. 10.

At *Samuels* prayer, the Lord ſendeth thunder and raine, in ſigne of the peoples wickedneſſe. 18. XII.

Ionathan and his armor-bearer, going vp againſt the Philiſtims: the Lord ſendeth a feare in their campe, the earth trembling, they flying before *Ionathan* and his armor-bearer. 15. XIIII.

Dauid, the Lord fighting for him: at the hearing of the noiſe of one going in the tops of the Mulbery trees putteth the Philiſtims to flight. 25. II. Samuel. V.

Vzzah, for putting his hand to ſtay the Arke of God, the Oxen ſhaking it: as it came frō the houſe of *Abinedab* at Gebeah, VI.

beah, is ſtricken to death in the ſame place. 7.

XXIII. *Dauid*, cauſeth Iſrael to bee numbred: for which the Lord beeing angry, ſendeth a plague deſtroying threeſcore and ten thouſand of the people. 15.

I. Kings. VIII. The Arke beeing brought into the moſt holy place of the Temple, vnder the winges of the Cherubins, after the finiſhing thereof by *Salomon*: a cloud filled the houſe, ſo that the Prieſts could not ſtand to miniſter: becauſe of the glory of the Lord filling the houſe. 10. 11.

XIII. *Ieroboam* putting forth his hand to cauſe lay hold on a Prophet: his hand drieth vp, not being able to pull it in againe. 4.

The Altar cleaueth in ſunder, the

the aſhes falling from it: according to the word of the Prophet. 5.

The Prophet prayeth vnto God for *Ieroboam*, his hand there-after becomming whole as before. *6.*

Eliah reſtraineth dew and raine from falling on the ground, but according to his word. 1. XVII. Iam. 5. 18.

Eliah remaining by the riuer Cherith, the Rauens bring him bread and fleſh in the morning, and bread and fleſh in the euening. *6.*

Eliah, increaſeth the widow of Zarephaths oyle, and her meale vntill the Lord ſent raine vpon the earth. *16.*

Eliah after prayer, raiſes the widowes ſonne from death to life. 22.

The

XVIII. The Lord for confirming of his glory, and ſtrengthening of his people againſt the Prieſts of *Baal*, at *Eliahs* praier, ſendeth a fire conſuming the burnt offering on the Altar, & the wood and the ſtones, and the duſt: licking vp the water in the ditch. 38.

XIX. An Angel commeth to *Eliah*, as he is diſtreſſed ſleeping in the wilderneſſe: bidding him riſe and eate, bringing him meat. 5.

The Angell of the Lord commeth to him the ſecond time, as he ſlept, bidding him ariſe and eate for hee had a great iourney. 7.

Eliah walketh forty dayes & forty nights in the ſtrength of that meate. 8.

The Lord paſſing by *Eliah*, a mighty ſtronge winde renteth the

the mountaines, and breaketh the rockes before him, with earthquake and fire: therafter ſpeaking to *Eliah* in a ſoft ſtill voyce. 11.12.

At *Eliahs* prayer, fire commeth from heauen, deſtroying *Ahaziahs* firſt captaine of fifty with his men. 10. II.Kings. I.

At *Eliahs* prayer, fire commeth from heauen deſtroying *Ahaziahs* ſecond captaine of fifty and his men. 12.

Eliah deuideth the waters of Iorden with his cloake, ſo that *Eliſha* and he paſſe ouer on dry land .8. II.

As *Eliah* and he are walking and talking together, there appeareth a charet and horſes of fire: ſeparating them, carrying vp *Eliah* by a whirlewind vnto heauen: *Eliſha* beholding the

fame. 11.

Elisha, comming backe to Iorden, smiteth the waters with *Eliahs* cloake: which presently deuide, this, and that wāy: returning as hee went. 14.

Elisha, healeth the bitter and venemous waters. 21.

III. According to the word of *Elisha*, which he spoke to *Iehoshaphat* and *Iehoram*, Kings of Israel and Iudah: water commeth by the way of Edom filling the ditches of the valley: without sight of wind or raine. 20.

IIII. *Elisha* increaseth a poore widowes oyle, from one pitcher, filling all the vessels shee could borrow. 6.

Elisha after prayer, rayseth the Shunamites Sonne from death

death to life. 34.

Eliſha healeth the pottage, wherein wilde gourds had bin vnwittingly put. 41.

Eliſha feedeth a hundred men with twenty loaues, and full eares of corne in the huske. 44.

Naaman the Sirian, as *Eliſha* had bidden him, waſhing himſelfe ſeauen times in Iorden: is healed of his leproſie. 14. V.

Gehazi and his ſeed for euer are ſtricken with the leproſie of *Naaman*. 27

Eliſha caſting a peece of wood into the water, cauſeth iron to ſwimme. 6. VI.

At *Eliſhas* prayer, the Lord openeth his ſeruants eyes, who ſeeth the mountaynes full of charets and horſes

of fire round about *Eliſha*. 17.

At *Eliſhas* prayer, the Lord ſmiteth the King of Sirias hoſt with blindneſſe. 18.

At *Eliſhas* prayer, the Lord openeth their eyes againe. 20.

VII. The Lord cauſeth the campe of the Aramites to flie, putting a feare in their armie: by hearing the noyſe of charets and horſes: and of a great armie. 6.

XIII. A dead man beeing caſt in the Sepulcher of *Eliſha*, as ſoone as hee touched *Eliſhas* bones, reuiued againe, ſtanding vp vpon his feete. 21.

XIX. After the praier of *Hezekiah*, King of Iudah: the Lord ſendeth his angell, deſtroying in one night, a hundred fourſcore and fiue thouſand of *Senacheribs* armie. 35.

XX. *Hezekiah* deſiring the promiſe

miſe of his recouery, to be confirmed by a ſigne: at *Iſaiahs* prayer, the Lord bringeth againe the ſhadow of the Sunne ten degrees backe, by the degrees whereby it had gone downe in the dyall of *Ahaz*. 11.

After *Salomons* prayer, fire commeth downe from heauen, conſuming the ſacrifice and the burnt offering, the glory of the Lord filling the houſe. 1. II. Chronic. VII.

Abiiah and *Ieroboam*, Kinges of Iudah and Iſrael, beeing ſet in battel array againſt one another: the men of Iſrael hauing compaſſed thoſe of Iudah, behind and before: who crying vnto the Lord, and thereafter ſhowting, the Lord ſmiteth the Hoſt of Iſrael, fiue hundreth thouſand of them falling down XIII.

wounded before the men of Iudah. 17.

XX. After *Iehoshaphats* prayer, the Lord layeth ambushments against the children of *Ammon*, *Moab*, and mount Seir: causing each of them to kill his fellow. 22.

XXVI. *Vzzia* King of Iudah, having incense in his hand presuming to offer it, which onely was lawfull to the Priests, is stricken with leprosie in the same place. 19.

Numb. 18.7

XIX. Daniel. III. *Shadrach*, *Meshac*, and *Abednego*, are cast bound in a hotte fiery furnace, the flame thereof killing those men which put them in. 22.

Nebuchadnezzar seeing, and wondring at foure me walking harmelesse in the midst of the fire: the forme of the fourth being

beeing like vnto the Sonne of God, biddeth the three come foorth, who obeying, come out vntouched and harmeleſſe of the fire. 25.26.

Belſhazzar feaſting in all his royaltye, with his Princes, wiues, and concubines: & drinking in the veſſels of the houſe of the Lord: there appeareth vnto him the fingers of a mans hand writing ouer against the candleſticke, on the playſter of the wall, the King ſeeing the palme of the hand which wrote. 5. V.

Daniell beeing caſt into the Lyons Den, the Lord ſhutteth the Lions mouthes: they hauing no power ouer him, he is brought out aliue againe. 23. VI.

Ionah, flying from the preſence of the Lord, and caſt ouer Iohn. I.

board to appeaſe the tempeſt: the Lord prepareth a great fiſh which receiueth him. 17.

II. *Ionah*, praying out of the fiſhes belly, where hee remayned three daies & three nights, is by the fiſh caſt a land, the Lord ſo commanding. 10.

IIII. The Lord prepareth a gourd, cauſing it come vp to couer *Ionah* from the Sunne in one night. 6.

The Lord the next day prepareth a worme which conſumeth & ſmiteth the gourd, that it alſo periſheth in one night. 7.

Out of the new *Teſtament.*

Luke. I. WHile *Zacharias* the Prieſt is burning of Incenſe in the Temple, an Angell of the Lord

Lord appeareth vnto him promiſing him a Sonne. 11.

Zacharias requiring a ſigne of the Angell, for the further aſſurance of his promiſe is ſtricken dumbe vntill the time of the performance thereof. 22.

Elizabet his wife, hearing the ſalutatiō of Mary, the babe ſpringeth in her belly: ſhee beeing filled with the holy Ghoſt. 41.

Zacharias mouth is opened againe, and his tongue looſed, immediately after he had written his ſonnes name vppon Tables 64.

The ſtrange conception of the Bleſſed Virgin, with our Sauiour Chriſt: by the holy Ghoſt, ouerſhadowed by the power of the moſt high. 18. 35. Mathew. I. Luke. I.

After

Luke. II. After the birth of our Sauiour Christ, the Angel of the Lord, commeth vpon the shepheards, in the field, the glory of the Lord shining about them: so that they are affraid. 9.

Presently after the Angels message vnto the sheapheards, there is with the Angel, a multitude of heauenly souldiers praising God. 13.

Math. II. Three wisemen of the East, seeking Christ at Ierusalem: and from thence directed to Bethlem: a starre goeth before conducting them, at last, standing ouer the place where Christ was. 9.

Math. III. Marke. I. Luke. III. After that Christ is baptized of *Iohn the Baptist*, the heauens are opened vnto him: *Iohn* seeing the Spirit of God descending like a Doue, and lighting vpon

vpon him: with a voyce ſpeaking from heauen. 16.10.22.

Chriſt healeth a man in the Synagogue, who had an vncleane ſpirit: 26.35. — Marke. I. Luke. IIII.

Chriſt being thruſt out of the Synagogue at Nazareth, and led to the edge of a hill, whereupon the citty was built: to caſt him downe headlong, paſſeth through the midſt of them, ſo departing. 30. — Luke. IIII.

Chriſt being at a mariage in Cana in Galilee, turneth water into wine. 9. — Iohn. II.

Chriſt beeing come downe from the mountaine where hee preached: healeth a leaper. 3. 40.13. — Math. VIII. Marke. I. Luke. V.

Chriſt healeth a Centurions ſeruant, who by reaſon of his ſtrong faith, deſired our Sauiour onely to ſpeake the word, — Math. VIII. Luke. VII.

word, and his seruant should be whole. 13. 10.

Math. VIII. Marke. IIII. Luke. IIII. Christ comming into *Peters* house, healeth his wiues mother: who lay sicke of a Feuer. 15. 31. 39.

Math. VIII. Marke. IIII. Luke. VIII. Christ, with his Disciples being at sea, there ariseth suddainly a great tempest: which at his Disciples crie hee calmeth, rebuking the wind and the sea. 26. 39. 24.

Math. VIII. Marke. V. Luke. VIII. Christ casteth out the deuils, out of two who were possessed: who hauing obtained leaue of our Sauiour Christ, enter presently into a heard of Swine: carying them all from a steepe downe place, headlong in the sea. 32. 13. 33.

John. IIII. Christ being come from Iudea into Galilee, healeth a rulers sonne, who was sick of a feuer,

feuer, at Capernaum: his feuer departing, by the rulers computation, at that very houre, in which Ieſus had ſaid, thy ſonne liueth. 50.

An Angel at certaine ſeaſons, commeth downe troubling the water of a poole called Bethesda, beſide Ieruſalem, which healed any one, of whatſoeuer diſeaſe, firſt entred the poole after the Angels departure. 4. Iohn. V.

Chriſt healeth a man lying beſide the poole of Bethesda, waiting for the Angels comming: who had beene diſeaſed eight and thirty yeares. 9.

Chriſt, comming into his owne cittie, healeth a man ſick of the palſie. 6. 12. 24. Math. IX. Marke. II. Luke. V.

Chriſt entring into *Simons* ſhip, biddeth him caſt out his net: who obeying Chriſts command, Luke. V.

mand, although they had tranailed all that night in vaine: take so many fishes, that their net breaketh, sinking also two ships, which came to their aid. 6

Luke. VII. Christ, as he came neere the gate of a citty called Nain, raiseth a widdowes onely sonne, (whom he met in a coffin) from death to life. 15.

Math. IX. Marke. V. Luke. VIII. A woman hauing a disease of a bloudy issue, twelue yeares: touching the hem of Christs garment is healed. 22. 29. 44.

Math. IX. Marke. V. Luke. VIII. Christ raiseth a ruler of the Synagogues daughter, from death to life. 25. 31. 55.

Math. IX. Christ giueth sight to two blind men, because of their faith. 30.

Math. IX. Luke. XI. Christ casteth out a diuell out of a dumbe man, causing the dumbe to speake. 33. 14.

Christ

Christ healeth one, who was deafe, and stammered in his speach. 35.	Mark. VII.
Christ comming to Bethsaida, giueth sight to a blind man: who desired our Sauiour onely to touch him. 25.	Mark. VIII.
Christ giueth sight to a man who was borne blind. 7.	Iohn. IX.
Christ healeth a man, which had his hand dried vp. 13. 5. 10.	Math. XII. Marke. III. Luke. VI.
Christ healeth a man, who was blind and dumbe, and possessed with a diuell. 22. 14.	Math. XII. Luke. XI.
Christ feedeth fiue thousand men, beside women and children: with fiue loaues and two fishes: twelue baskets full of the fragments remaining. 29. 42. 17. 12.	Mat. XIIII. Marke. VI. Luke. IX. Iohn. VI.
Christ walketh on the sea, about the fourth watche, saiuing *Peter* from sinking in the	Mat. XIIII. Marke. VI. Iohn. VI.

the water: at last calming the tempest. 25.49.19.

Mat. XIIII. Marke. VI. All those who were sicke through all the country, touching the hem of Christs garment are healed. 36.56.

Math. XV. Marke. VII. Christ healeth a Canaanitish womans daughter, who was tormented with a diuell: by reason of her strong faith, and vncessant crying. 28.30.

Math. V. Christ ascending into a moũtaine, neere the Sea of Galilee: great multitudes come vnto him, hauing with them, halt, blinde, dumbe, maimed, whom casting downe at Iesus feete, are all healed. 30.

Math. XV. Mark. VIII. Christ feedeth foure thousand men, besides women and children, with seauen loaues, & a few fishes: seauen baskets full of the fragmẽts remaining. 37.8

Christ

Christ is transfigured vpon mount Thabor: his face shining like the Sunne, his clothes being white as the light, *Peter*, *Iames*, and *Iohn*, beholding the same: where also appeareth, *Moses* and *Elias*, talking with him 2.3.29. Math. XVII Marke. IX. Luke. IX.

Meane while that *Peter*, is desiring of our Sauiour leaue, to make three Tabernacles there: a bright clowd shadoweth them, with a voyce speaking out of the clowd: This is my wel-be-loued Sonne, in whom I am well pleased, heare him: they falling on their faces to the ground. 5.7.34.

Christ healeth a mans sonne who was lunatike and possessed casting out the diuell. 18.25.42.

Christ healeth a woman, who had a spirit of infirmity eigh- Luke. XIII.

teene yeares, beeing so bowed together, that shee could not lift vp her selfe in any wise. 13.

Luk. XIIII. Christ healeth a man of the dropsie vpon the Sabbath day. 4.

Luke. XVII. Christ healeth ten lepers, going to Ierusalem as hee entred a certaine towne of Galilee. 14.

Math. XX. Marke. X. Luk. XVIII. Christ departing from Iericho, giueth sight to two blind men, sitting by the way side. 34. 5. 4. 3.

Math. XXI. Marke. XI. Iesus returning from Bethania to Ierusalem, beeing hungry, seeth a fig tree by the way carrying leaues onely, without fruite as hee expected, wherefore cursing it, it anon withereth, the disciples as they passed that way, the next day, seeing it dryed vp from the

rootes. 19. 13.

Christ raiseth *Lazarus* from death to life, after he had lyen foure dayes buried in the graue. 44. — Iohn. XI.

Christ troubled in soule, praying vnto his Father to glorifie his Name: there commeth a voyce from heauen saying: I haue both glorified it, and will glorifie it againe. — Iohn. XII.

Christ, beeing come as his maner was to the mount of Olines, and praying to his Father in an agony, his sweat beyng like droppes of blood falling before his betraying, there appeareth an Angell from heauen comforting him. 43. — Luk. XXII.

Christ, asking those whoe came to betray him whom they sought, at whose replye, — Iohn. XVIII.

telling them hee was the man: they goe backwards, falling to the ground. 6.

Luke. XXII. After *Iudas* had betraied our Sauiour Christ with a kisse: Christ healeth the high Priests seruants eare: which *Simon Peter* had stricken off. 51.

Mat. XXVII. Mark. XV. Luk. XXIII. Christ being crucified vpon the crosse, there is an vniuersall darkenesse, from the sixt vnto the ninth houre: ouer all the land. 45. 33. 44.

Christ hauing yeelded vp the Spirit: the vaile of the Temple, from the top to the bottom renteth in sunder: the earth quaking, the stones cleauing in sunder, & the graues opening, many bodyes of the Saints which slept arising: who after his resurrection appeared to many in Ierusalem. 51. 38. 45.

Mary

Mary Magdalen, with the other *Mary*, being come to the Sepulchre, where Christ was laid: there is a great earthquake, an Angell being descended from heauen, who had rolled the stone from the doore of the Sepulchre, sitting thereon. 2.5.2.12. — Mathew. XXVIII. Mark.XVI. Luk.XXIIII. Iohn. XX.

The resurrection of Christ, from death to life vpon the third day, being the first of the weeke. 6.9.6.2.

Christ appeareth after his resurrection, first to *Mary Magdalen* and the other *Mary*, 9.9.14, — Mathew. XXVIII. Mark.XVI. Iohn. XX.

Christ, appeareth vnto two of his Disciples in another forme: as they walked in the countrey, 12.15, — Mark.XVI. Lu.XXIIII.

Christ going in to tary with them, at their instant sute: — Lu. XXIIII.

Luk. XXIIII

whilest he is breaking of bread at the Table, haue their eyes opened, knowing him: is taken out of their sight. 31.

Marh. XVI. Luk. XXIIII Iohn. XX.

Christ appeareth to his eleuen Disciples as they were sitting together: reproouing them of their vnbeleefe, and hardnesse of heart. 14. 36. 19.

Iohn. XX.

Christ appeareth vnto his Disciples, eyght dayes after the doores beeing shut: causing *Thomas* put his finger to his hands, and his hands in his side. 26.

Iohn. XXI

Christ appeareth to his disciples againe, beside the sea of Tiberias. 1.

Christ commanding the disciples cast out their net into the sea, not they knowing him, and are not able, for the multitude of fishes which filled their

ner to pull it in againe. 6.

Christs glorious ascension into heauen, a cloude taking him vp, out of their sight: how sitting at the right hand of God the Father, in glory and maiesty. 19. 51. 9.

Mark. XVI.
Luk. XXIIII
Actes. I.

Meanwhile the Apostles beholding Christs glorious ascension into heauen, they see two men standing by them in white, telling them of his glorious returne, as they had now seene him ascend. 11.

Actes. I.

After Christs ascension into heauen, according to his promise, the Apostles beeing all in one place: there commeth suddainly a sound from heauen, like the rushing of a mighty winde, filling all the house

III
II.

where they sate: cloven tounges like fire appearing vnto them, sitting vpon each of them: beeing all there-after filled with the holy Ghost, speaking with other tounges, as the Spirit gaue them vtterance. 2.

Three thousand persons of those who came to heare the Apostles speake in their strang tounges: are conuerted by *Peters* sermon 41.

III. *Peter* healeth one, who was a cripple from his mothers bellie: lying at the gate of the Temple, called beautifull, in the name of Iesus Christ of Nazareth. 7.

IIII. The place is shaken, wherein the Apostles are, after prayer vnto the Lord, to preserue and strengthen them with bold-

boldneſſe to confeſſe his name. 31.

V.

Ananias concealing a part of the price of his poſſeſſion, and lying to the holy Ghoſt: is ſtricken to death in the ſame place. 5.

Saphira his wife, a little after, for the like fault, endureth the like puniſhment: falling downe dead at *Peters* feete. 10.

The ſicke, are brought into the ſtreetes, laide on beds and couches: that the ſhadow of *Peter* as hee paſſed by, might ſhadow them. A multitude of the citty round about Ieruſalem alſo, bringing ſick folkes, and thoſe who were vexed with vncleane ſpirits: all who are healed. 15.

The Apoſtles, impriſoned by the high Prieſt, and thoſe of the

the sect of the Saduces: the Angel of the Lord by night, openeth the prison doores, bringing them forth. 19.

VIII. The Eunuch of Æthiopia, & *Philip* beeing come out of the water, where the said Eunuch was baptized: the Spirit of the Lord taketh away *Philip*; the Eunuch seeing him no more. 39

IX. *Saul*, beeing on his way neere vnto Damascus, with ful intent to persecute all such as did professe the name of Iesus: suddenly there shineth a light round about him from heauen, whereat, falling to the ground, hee heareth a voyce from heauen, saying vnto him: *Saul, Saul*, why persecutest thou me? 4.

Saul, rising from the ground, and opening of his eyes seeth no man, beeing led by the hand vnto

vnto Damascus: where hee remaineth three daies blind without meate or drinke 18.

Saul immediatly after that *Ananias* had touched his eyes, telling him that he was sent for that errand by that Iesus which appeared to him in the way: receiveth his sight, a thing falling from his eyes, as it had bin scales, 18.

Peter comming to Lydda, healeth a man of the palsie, who had kept his bed eight yeares: by the name of Iesus 34.

Peter, after prayer, raiseth a certaine disciple of Ioppa, named *Tabitha*: from death to life 40.

X. Meane while that *Peter* is preaching at *Cornelius* conuersion, the holy Ghost falleth on all those who heare him: the Assistants

ſiſtants wondring, that the holy Ghoſt was poured on the Gentles alſo: hearing them ſpeake in diuers tongues. 44.

XII. *Herod*, thinking to bring out *Peter* to the people, whom before hee had impriſoned: this ſame night whileſt *Peter* ſlept betwixt two Souldiers, bound with two chaines, the keepers watching the doores: The Angel of the Lord commeth vpon them, a light ſhining in the houſe: who ſmiting *Peter* on the ſide, biddeth him to be ready quickly and follow him: *Peters* chaines imediately falling from his hands. 7

The Angel and *Peter*, hauing paſt the firſt and ſecond watch, at laſt come to an iron gate, leading into the citty: which of it owne accord openeth vnto them,

them, where, after they had passed through one street: the Angel departed from him. 10.

Herod making an Oration to the people in all his royalty, receiuing from them a blasphemous applause: is immediatly smitten by the Angel of the Lord, being eate of wormes, so that he giueth vp the Ghost. 23.

Elimas the sorcerer, according to the word of *Paul*, is stricken of the Lord with blindnes. 11. XIII.

Paul, healeth a certaine impotent man, at *Lystra*, in Lycaonia, who was a cripple from his mothers wombe. 10. XIIII.

Paul in the name of Iesus, casteth an vncleane spirit to come out of a certaine maid, which troubled him and his company, as they were about XVI.

to

to pray in *Lydias* house. 18.

Paul and *Silas* beeing imprisoned by the maisters of the aforesaid Maide, praying and singing a Psalme vnto God, suddainly there is a great earthquake, shaking the foundation of the prison, all the doores thereof opening, every prisoners bands beeing loosed. 26.

XIX. *Paul* in his peregrination finding certain disciples at Ephesus, who onely were baptized with the baptisme of *Iohn*: baptizeth them in the name of Iesus, laying his hands on them, the holy Ghost comming vppon them: they speaking the tonges and prophesying. 6.

From the body of *Paul* are brought Kerchiffes vnto the sicke, the diseases thereafter departing: and the euill spirits

going

going out of them. 12.

Paul rayseth one *Eutychus* frō death to life, who in hearing of his sermon, which continued till mid-night, oppressed with a deepe sleepe had fallen from a window, so dying. 10. XX.

Paul cast a shore in the Ile of Melita, warming himselfe by a fire, a viper leapeth out thereof vpon his hand: which harmlesse hee casts off againe. 5. XXVIII.

Paul healeth the Father of *Publius*, who was the chiefe man of that Ile, of a feuer, and a bloody flixe. 8.

The hope that is deferred is the fainting of the heart: but when the desire commeth, it is a tree of life. Pro. 13. 12.

FINIS.

Errata.

Epist. page 5. for, at, read, as.

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